

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE IRISH CHURCH DEBATE IN THE LORDS.

WE are somewhat disappointed by the character of the great debate in the House of Lords on the ecclesiastical policy recommended for Ireland by the Liberal party under Mr. Gladstone's guidance. As a display of polished, brilliant, and even powerful oratory, we must admit, it has seldom, if ever, been surpassed. The intellectual interest excited by the mere reading of the reports was throughout of a high order. Some of the speeches, as speeches, were marvellously good. But the impression left upon our mind by the debate, as a whole, was very far below that made by the discussion of the same subject in the House of Commons. We hardly expected that anything new would be said upon a topic so thoroughly worn out. We cannot deny that many old arguments were well and strikingly put. If good speaking could but answer the same purpose as sound policy, the Lords have unquestionably "deserved well of the empire." But the work of the House of Lords, on an occasion of the highest conceivable moment, should be tested by other criteria than those applied to the effusions of a debating club. The Peers constitute what is commonly regarded as the higher department of the great Council of State. They are a Court of Revision in regard to the business of law-making. The estimate men form of its worth will be decided not by the classical chasteness of the eloquence by which its members distinguish themselves, nor by the subtlety of their arguments, nor by the pungency of their wit, nor by the refined courtesy and gravity of their manner of speaking, but by the wisdom of their counsels, by the superior breadth of their views, by the reach of their statesmanship, and by the extent to which they lift the subjects they discuss above the region of vulgar prejudices, and insular ideas, and petty bigotries. And, judged of by this standard, the party of the majority in the Lords has certainly not sustained the reputation of the Upper House.

The true question for consideration was substantially this—"On what principle of political action is Ireland to be henceforth governed?" Every one will see at a glance that this is a question of the gravest possible character. For nearly three years that part of her Majesty's dominions has been placed in an exceptional position by the suspension of the Habeas Corpus Act, on the ground that a considerable portion of the population is so largely disaffected to the

Queen's Government as to invite the evil machinations of foreign conspirators. This state of things, unhappily, is by no means of rare or recent occurrence. From time immemorial, Ireland has habitually been England's "chief difficulty." It has always required the presence of a considerable army to keep it in order. It has always been torn asunder by social and ecclesiastical discords. It has never but once been trusted with the power of self-defence. It is at this moment an element of danger which every Secretary of State for Foreign Affairs is compelled to recognise. Within the last twelvemonth it even threatened the security of life and property in Great Britain. No man tolerably familiar with the history of Ireland can shut his eyes to the fact, that the Protestant Church Establishment which England has thrust upon her, has been a thorn in her side, inflicting humiliation upon the great body of the people at every turn, inflaming their national pride, fretting their temper, and by its reflex influence disturbing all the relations of their social life. The Lords must know this as well as any one—and the great debate which has lately elicited their most ambitious effort turned on a proposition of Mr. Gladstone, assented to by large majorities in the House of Commons, that the institution which has so little served its professed end, which has so largely alienated from us the sympathies of the Irish people, and which wars so conspicuously with every principle of sound statesmanship, should be withdrawn as soon as may be, care being taken that no individual hardships should be occasioned by the operation.

Very well, here is at least an intelligible line of policy propounded for the decision of their lordships. It might have been expected that it would be discussed with reference to the end for which it was proposed—namely, the future good government of Ireland. We wanted the Lords, who have abundance of leisure for acquiring full and accurate information, for calm thought and for ripe reflection, to point out to us the inaptitude of this line of policy to the circumstances of the times and the temper of the Irish people. Is it at all fitted, we will not say to satisfy them, but to remove one of the causes of their normal discontent? Would it, if assented to, be likely to facilitate the application and success of other healing measures? Supposing this foreign—for it is foreign—Church Establishment to be removed, would the people of England be thenceforth less able or less disposed than they are at present to use all the force of the law for the repression of lawlessness, or would the people of Ireland be more open, or less, to the temptations which invariably address themselves to a lawless spirit? Would it strengthen us as against foreign restlessness or ambition, in place of weakening our hands by intestine division and enmities, the result of the existing system?

Again, supposing we should act upon the policy of the majority of Peers, and refuse to imperil the integrity of the Irish Church, we need to be instructed as to how the government of Ireland is in future to be carried on. How are the large numbers of English people who condemn this institution as a gross injustice to be persuaded to sanction, and to bear both the opprobrium and the cost of, a stringent policy of repression? How are the overwhelm-

ing majority of the Irish people to be delivered from a haunting conviction that they are being unfairly dealt with, and that all hope of redress from imperial legislation will be from this time forth, as it has been in time past, but a vain dream?

These are the practical points to which it was to have been expected the Lords would have addressed themselves. Yet a calm and disinterested observer might have listened to the debate from beginning to end without gaining the faintest glimpse of a policy, other than that which the Peers rejected, having in it a promise of better days for Ireland. If he had been a dictator, and the House of Lords had been his council, he might have learned many reasons why disestablishment and disendowment is a distasteful policy to English politicians for English ends, but few or none why it should be considered inapplicable to Ireland; and he would have heard little or nothing to enlighten him as to what should be done in the event of his rejection of that policy. In fact, the man of action would have gained no guidance from the men of counsel. He would have listened to a goodly array of biting sarcasms, some assailing Mr. Gladstone's personal motives, and some making light of the Liberal majority. He would have been entertained with well-used quotations from *Hansard*, and eke with a dishonestly concocted passage or two from the *Nonconformist*. He would have had the 9th Article of the Act of Union, and the terms of the Coronation Oath, paraded before him. He would have been enlightened or obfuscated with theories of the sacredness of corporate property, and of the sacrilege of wisely using funds once dedicated to the service of God, but now eminently provocative of rancour and religious enmity. But he would not have gathered much from the debate of the actual position of the Irish Church, or of the character of its administration, or of its success. He would have been abundantly regaled with praises of Protestantism, but he would not have been informed how six-eighths of the people who are Roman Catholics can be made the better for forcing Protestantism upon them at their own national expense. On the whole, we do not believe that the debate would have helped him in the least to govern Ireland on the exclusive principle, nor have satisfied him of the timeliness, the expediency, or the justice, of refusing to that country the right of religious equality.

Practically speaking, therefore, we regard the debate very much as we might have done a brilliant pyrotechnical display. It has settled nothing—it has not even tended to settle anything. The decision arrived at is not sustained by reasons of broad and enlightened statesmanship, and hence will not assist the people of the country—the ultimate court of appeal—to the formation of a sound judgment. There is many a working man who, although unable to clothe his thoughts in equally glittering language, would set forth the real merits of the issue in debate in a much more intelligible and instructive manner. The truth is, men cannot counsel discreetly in matters where all their prepossessions are on one side, and all their moral instincts on the other. There may be great dialectic skill in making the worse appear the better reason—but what we look for from a legislative body of highly cultivated nobles is trustworthy guidance for political action. And

this, we are sorry to say, the House of Lords has not vouchsafed to give us.

ECCELESIASTICAL NOTES.

THE anniversary last Thursday of Cheshunt College may, and probably will, be pointed to by some future historian as the second stage in a movement of very great importance. We say the second stage, for it is obvious that the Dean of Canterbury, Archdeacon Sandford, Professor Rogers, and other Churchmen, would not have been there if they had not gone through a course of training. How long it has taken them to think out the problem of what should be the personal relationship between Churchmen and Dissenters we cannot say; nor do we know what spiritual influences have been brought to bear upon them to make their hearts lean in the direction of Christian charity rather than of what is called Christian hate. The circumstances of professional Churchmen are not at any time very favourable to the culture of the Christian graces; but those who overcome the especial influences of their position are on that account to be more highly esteemed. What we especially value in the speeches that were made by Churchmen last week is the absence of the Pharisaical tone of patronage which has been so customary amongst Evangelical clergymen. Churchmen and Dissenters met upon really equal ground. There was neither contemptuous superiority, disguised by unctuous flattery, on the one side, nor natural servility, disguised by the assumption of extreme indifference and independence, on the other. It was worth holding a whole anniversary to hear a Dean utter the words, "Give us fair play all round," and to hear an Archdeacon cheer them. And the presence of these distinguished men ought not to be taken as a small thing on their part. It is not a small thing. It is something for which, notwithstanding the dissidence of our Dissent, we ought to entertain a feeling of gratitude, not because we are Dissenters and they Churchmen, but because we are all, we hope, Christian gentlemen, and some whom we have not before met have conquered old prejudices and very natural disinclinations, and gone a great deal out of their way to shake hands with us and wish us God speed. We shall not spoil Dean Alford's speech by abridging it here, but, with all our hearts, and with, we believe, some adequate appreciation of their own feelings, we thank him and his friends. And we are inclined to believe that Dissenters and Broad Churchmen will get on together a great deal better than ever Dissenters and Evangelicals have done.

The Earl of Shaftesbury intends to test the sincerity of that Protestant feeling in the House of Lords which was, of course, so conspicuously and sincerely manifested in the division on the Suspensory Bill. He has brought in a measure for giving statutory authority to the recommendations of the Ritual Commissioners. It is proposed by this measure to prohibit the use of incense in church during the saying of public prayers, and the use of lighted candles when not needed for giving light. It also enacts that every minister when saying the public prayers in church shall wear a surplice with sleeves; and, if he think fit, he may wear over it, according to the present customary manner, a plain black silk scarf of such form and description as that now accustomedly worn; and if he be a graduate of a university, he may also, if he think fit, wear upon his surplice such hood as by the ordinances of his university is agreeable to his degree, or if he is not a graduate (he) may, if he think fit, wear upon his surplice instead of a hood, "some decent tippet of black"—an article which may be as great a novelty as a chasuble. The punishment for offences under this Act is to be suspension from office for three months. It must be expected that this Bill will receive very little support. Not even the Bishop of Oxford, who so loudly, on Monday night, declaimed against the Pope and all his works, is at all likely to vote for it. The Earl will probably find his best supporters on the side of the House that voted for the disestablishment and disendowment of a Protestant Church. We hope that he will learn a lesson by this fact.

The Wesleyan Conference have passed the following resolution respecting religious endowments:—

That this conference views with much concern certain indications given by statesmen of different parties of a desire further to endow the Roman Catholic Church in Ireland, and, apprehensive that measures may be brought forward for giving effect to such desires, records its conviction that the best interests of our country forbid all additional grants of public money to the clergy or the institutions of that Church. While the conference does not take any step affecting proposals now pending or which may be made, it is prepared to declare that, whatever results may justly arise from resisting further endowment of the Church of Rome and asking for the withdrawal of the grant to Maynooth, it will accept such results rather than consent to such endowment. Moreover, the conference would object to the application of any moneys, either from taxes or ecclesiastical

revenues, to convent schools, or schools taught by friars, under the name of denominational schools, as being equally with, if not more than the endowment of the priests, calculated to cause in the future discord among fellow-citizens and danger to the State.

This is, of course, very cautiously worded, but a different sort of resolution is expected from the Irish Conference for which the *Watchman* last week prepared its readers. We are told that the Wesleyans in that country have endured both contempt and persecution at the hands of Churchmen, who have also opposed their labours. A reaction against old Church proclivities has therefore set in, and the expression of this feeling is not expected to be very favourable. Mr. Pocock, of Guildford, reminds his brother Wesleyans that only four years ago the decline of Methodism in Ireland was officially accounted for by the hostility, not of Romanism, but of those who, without professing to be enemies, employed the ample means given them by a national endowment to drive the Wesleyans from the field. Irish Methodists were also told that they had done their work. This year, of course, the tone is altered, for it is assumed that the work of Irish Methodism now is to keep up that very Church which has done nothing but despise and oppose it.

An "Ulster Presbyterian" writes to the *Daily News* in explanation of the pecuniary results of Lord Stanley's and of Mr. Gladstone's plans for the Irish Church. Supposing that the Church were shorn of some of its revenues, he thinks that something like 300,000*l.* per annum would still have to be left to it. The operation of Mr. Gladstone's scheme would, he imagines, be this: The capital value of the property interest is altogether about sixteen millions, of which the three-fifths necessary for compensation would amount to nearly ten millions sterling. Now, the annual interest of the value of the life interests, apart from houses, &c., would yield 275,000*l.*, which, with something that the people would certainly contribute—say 75,000*l.*—would yield an average of 300*l.* a year for 1,200 ministers. That, therefore, would be its practical result.

While "A Presbyterian" was writing this, the Rev. T. D. Bernard, at a ruridecanal meeting at Bath, was thus arguing for disestablishment and disendowment, and thus sketching the mode of meeting and conquering the future:—

The political situation is very serious. But at the same time we ought to see three things. 1. It is not merely a spirit of faction, but a spirit of fairness and justice, that is at work in it. It is vain to say that numbers have nothing to do with Establishments. If the 700,000 Church people were reduced to seventy no one would venture to keep up the Establishment for them. The question for a State must always be, is the existing body sufficient to justify the existing arrangements? If not, changes must be made; though not frequently or for light causes, since the State should be foreseeing and contemplate long periods in its arrangements. 2. The religious relations of the State necessarily alter as the basis of power widens. The conscience of a king is one; the conscience of a limited governing body of the same social class may be nearly or quite unanimous. But the public conscience of a nation includes all sorts of private consciences, and each one of these has a right to its own fair share of consideration. That makes the religious action of the whole a very difficult problem. We are now in a state of political transition; power has long been passing from the one to the many. The State which originally made our Church regulations is not the State which is now rearranging them. 3. Though there is one Crown and one Church for England and Ireland, there are, after all, two nations concerned. Is it fair that one nation should take upon itself to regulate the affairs of another, according to its own standard? These three considerations ought to have weight with us in considering the question of the maintenance of the Irish Establishment. But in regard to the other matter, the future condition of the Irish Church, we ought to render it all the assistance in our power to secure it in all its rights and in its separate existence. And these three points should be specially noted:—1. Let no arrangements be accepted for the sake of prolonging the existence of the Establishment a little longer which will impair its permanent efficiency. 2. Let no scheme be tolerated which will kill it imperceptibly, and by degrees, so that as one life interest after another drops in, the machinery of the Church will gradually diminish, until it becomes at length silently extinct. Whatever is done should be done at once, by a single act. Let what really belongs to the Reformed and Protestant Church be secured to it. Let public spirit be invoked, and a Sustentation Fund established to repair all deficiencies. And, 3. Let us take care that the Church, disestablished, becomes absolutely independent. The State must have nothing more to do with it than it has with any other body of voluntary religionists.

These are thoughtful suggestions which may apply to more than the Irish Church.

A curious and not a very dignified deputation waited upon the Archbishop of Canterbury on Monday, with a declaration signed by 20,150 clerical and lay communicants of the Church, stating that until Dr. Colenso repented of his errors they renounced all Christian communion with him. The Archbishop evidently did not know what to say to this, but did not say that he thought the declarators had done a right or a sensible thing. But what is the use of their doing what they have done? They can't help themselves. The Church

at Natal is in communion with the English Church, and the only way in which they can cease to commune is to leave the Church of England altogether. Is this what they really intend?

THE BROAD CHURCH THEORY OF A STATE CHURCH.

TO ARTHUR PENRYN STANLEY, D.D., DEAN OF WESTMINSTER.

LETTER IV.

Sir,—Your enumeration of what you style the "General advantages" resulting from a connection of Church and State, is preceded by a defence of the kind of Church government from which these advantages are supposed to flow. The course of reasoning of which that defence consists, may be described as follows—The original government of the Christian Church was conducted by the will of the whole Christian community—The State, as the governing power of the whole national community, acts legitimately in controlling the affairs of a National Church—The government exercised by the State over the Church, is of the same nature as every other government to which the Church may be subjected. There is one statement, necessary to the completion of this reasoning, which I do not find you have clearly made. It is—That the Christian community and the National community are identical. Without this assumption your argument is worthless; for it is destitute of all coherence. The whole community of the Church, and the whole community of the Nation, are the two points of essential resemblance, upon the identity of which the rest of the exposition depends. Yet you have avoided the plain assertion of this identity. The nearest approach to such an assertion I can discover, is the following:—

The formation of Christian nations is a fact which cannot now be recalled, and, therefore, to exclude the principle of national life from religious affairs would be to deprive religious thought of one of the noblest and most enkindling of human motives.*

This is not sufficient for your purpose. A Christian Nation is, in fact, a very different thing from a Christian Church; and to treat them as two, and not one, has nothing to do with excluding the principle of national life from religious affairs. The difference between a Christian Nation and a Christian Church, is all the difference expressed by a figurative and a real use of the term Christian; and, at the very best, it is only in a figurative sense that your argument can have any application to its subject. But if I were to concede to you the full validity of this argument, it would not prove your case, as that case is exhibited in your definition of the connection of Church and State. It might prove the right of the State to support and guide the whole Christianity of the country, if that were possible—which it is not—but it would give no right to support and guide what you call "some religious expression of the community." It is the vital part of your doctrine as to the original government of the Church, that it was conducted by the whole Christian community; and when you transfer this government to the hands of the State for the benefit of a part of the Christian community only, you violate the first principle on which you profess to rely. Imagine that in the instance of one of the primitive Churches it had been proposed to recognise a portion of the believing society, to the exclusion of the rest—which is what you propose the State should do in imitation of the primitive practice—what would have been thought of the proceeding? We need not conjecture—we know, for St. Paul has told us—how it must have been estimated. "Whereas," said he, to one of these Churches, "whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal."† This saying of one and another, is exactly what you contemplate by the State interference you advocate; and the result is now, as it was then described to be—Those who co-operate in your scheme are so far "carnal and walk as men."

Though your argument is unsustainable for its declared purpose, some light may be thrown upon the subject with which it is concerned, by examining its various parts.

I quite agree with you in the conclusion, that *The original government of the Christian Church was conducted by the will of the whole Christian community.* You rightly state that:—

In whatever way the control of the ecclesiastical affairs by the laity, or rather by the whole community, is exercised, there can be no question that it is in them that by the New Testament and by the first ages of Christendom the supremacy over the Church was vested.

* Stanley's Address, p. 7.

† 1 Corinthians iii. 3, 4.

They elected their ministers. They chose their own faith, they moulded their own creed, they administered their own discipline. They were the Ecclesia, the Assembly, the Church.*

This description manifestly relates to each individual body of Christians—not to the common mass in which these separate bodies were comprised. You have not attempted to show that there was a government to which the whole were compelled to submit. Without establishing this, your transference of the governing power to the State or the Nation will be altogether unsuccessful. The rule, even of apostolic authority, was, "Not for that we have dominion over your faith, but are helpers of your joy."† That each Church should possess the power of self-government; and that a collection of Churches should be placed under a single government, are not the same. These things are, in principle, opposed to each other, and they produce opposite effects. When a common government of a number of Churches exists, the fact that these Churches individually elect their own ministers, choose their own faith, mould their own creed, and administer their own discipline, ceases to exist. Your scheme of State interference, instead of preserving to churches that right of self-government, which you say belongs to them according to the primitive constitution, deprives them of it. The Cameronians to whom you refer, "Who delated their minister for having asked to have a post-office in the village—thus recognising for the first time the Government which had not accepted the Solemn League and Covenant,"‡ acted consistently, upon your principles. They required from the State no more than they insisted upon in the Church, and this they had a perfect right to do, if the Self-Government of the Church is expressed by the Church government of the State.

I object to your doctrine that *The State, as the governing power of the whole national community, acts legitimately in controlling the affairs of a National Church.* It is not the case, that—

The supremacy of the Crown, that is of the law, over all causes and over all persons, ecclesiastical as well as civil, is the supremacy of the whole nation over its own concerns, spiritual as well as temporal. §

This supremacy properly relates only to temporal as distinguished from spiritual concerns; and when it touches ecclesiastical persons and things, it does so by virtue of the temporal interests connected with them. I acknowledge the sacred character of civil government as cordially as you do. The magistrate is "ordained of God," and "the minister of God," as St. Paul declares. But St. Paul tells us for what purposes he was ordained, and in what sense he should minister. In doing so he contemplates nothing beyond the exercise of temporal authority; and it would be the height of absurdity to contend that he was willing to entrust the administration of Christianity to what he calls "the higher powers." You are fully alive to the truth of this part of the subject in its abstract form; for you justly observe:—

Clergy and laity alike have a duty to conscience—a duty to God which no law of either Church or State can touch; a submission due to the real spiritual authority of Truth with which no ecclesiastical and no secular rulers can interfere. "We must obey God rather than man" is a principle which may require resistance to the State neither more nor less than to the religious community to which we belong. ||

If so, the State any more than the religious community, cannot rightly exercise spiritual power beyond the limits granted to it by individual assent. Nothing in the nature of the authority of a fixed institution the relation of which does not admit of change can belong to it. When I demand the liberty to cast off or to resist its rule, I deny to it all the peculiarity of claim which the idea of civil government includes. You compare together the relations toward the law of a Judge, a Sailor, and a Clergyman; but the comparison will not hold. The duty of the Clergyman may, according to your own showing, "require resistance to the State." Can this ever be the case with the duty of the Judge or of the Sailor? Certainly not. To make such a representation of these duties would be to divorce them from the national obligation under which they are performed. You say:—

Cultivate independence, repress servility, check centralisation, reform the representation, amend the division of labour in its different departments, elevate the press, purify public opinion; but it is by improving these, not by creating new institutions drawn from small sections of other communities, that you will ever

get a true government for the Church of this great nation.*

When I read this, I asked myself if a religious establishment is not the kind of institution you reprobate. It was certainly drawn from a section of another as distinguished from the national community. What would forbid its creation when new, will justify its removal when old—namely, that the government of the Church of the nation can be far better conducted, under the influence you describe, when its counteracting force is withheld.

It is true in an important sense, though not wholly so, that *The government exercised by the State over the Church, is of the same nature as every other government to which the Church may be subjected.* All other forms of Church government are as you point out, like it, of a merely temporal character.

Every society, by the mere fact of its being a human society, must be temporal, must be guided by mixed motives, must have a temporal human government.†

This, which is quite correct in relation to all Church organisations, you illustrate by a conversation between a Free Churchwoman and an Established Churchwoman. The conversation contrasts the Queen, as head of the Established Church of Scotland, with Joseph Thompson the tailor, as head of some Free Church congregation. This is hardly fair; for I have no doubt that, in addition to the acknowledgment of the Queen's supremacy, there was, in the Kirk over the way, a Diotrephes equal in wrongheadedness to poor Joseph. But I pass this by, and you may take it as conceded, that the tailor's was as much an "earthly headship" as the Queen's. I cannot, however, concede, that "the Headship of Christ, in its true sense, belongs equally to both Churches or to neither."‡ What the Headship of Christ, in its true sense, is, you shall declare:—

The Kingdom of heaven—that is the triumph of good over evil—is no more identical with any earthly organisation, either ecclesiastical or secular, than it is with geographical limits or external pomp. It is something above and beyond and through them all. The Kingdom of Christ is not of this world at all.§

If this be correct, all arrangements of Church government are right or wrong as they are beneficial or injurious to the interests of this spiritual kingdom. They are to be accepted or rejected as they stand related to the personal connection of Christians with Christ, as the body of which he is the Head. If Joseph Thompson the tailor's authority, he thought better for this purpose than the Queen's, it ought to be chosen rather than hers; and the law has no right to impose her authority in the place of his, independently of the free choice of the Christian community. But if it should happen that the law, besides interfering with this choice, actually endowed the Queen with functions which belong only to the spiritual Headship of Christ—prescribing in her name, for instance, what Christians ought to believe—a plainer case for resistance, on the principle of obeying God rather than man, could not exist. I am ready to uphold this principle against all Joseph Thompsons, whether they be tailors or bishops, and whether they act individually or synodically; I uphold it in opposition to every temporal headship which comes between Christians and the spiritual Headship of Christ; but while I do so, I cannot abandon the principle; in favour of the Headships either of Queen, or Parliament or Law.

I am, yours sincerely,

JOHN GORDON.

Evesham, June 26, 1828.

DR. VAUGHAN AND THE LIBERATION SOCIETY.

(From the *Liberator*.)

For reasons which will occur to some of our readers, it is only in exceptional cases that we feel at liberty to give expression, in the pages of this journal, to the feelings which are again and again excited by announcements of the death of those who have, in various ways, helped to further the principles to the advocacy of which it is devoted. And at one period there would have been no special reason for departing from our accustomed rule in the case of the late Dr. Robert Vaughan; since, much as he had done, both by speech and pen, in advocacy of the object of the "Liberation Society," he had always held aloof from the Society itself. Now, however, that he has gone from us, it is due to his memory to make public a fact which not only indicates the view which he took of its proceedings in the closing portion of his public career, but which from its delicacy and high-mindedness reflected upon him the greatest honour. On the appearance of the small but admirable expository work entitled, "The Church and State question as settled by our Lord and His Apostles," the Committee of the Society requested his permission to print a portion of one of the chapters as a tract. His ready acquiescence in

the suggestion, together with the character of several of his recent public addresses, led to the belief that he was not unwilling to associate himself with the Society; and, as the holding of the eighth Triennial Conference afforded a fitting opportunity for ascertaining his feeling in the matter, the Executive Committee desired their Secretary to assure Dr. Vaughan that it would afford much gratification to them, and, as they believed, to all their supporters, if he would consent to take part in the proceedings of the public *soirée* to be held in connection with the Conference. To this invitation he sent the following reply, which may be left to speak for itself, without further comment of ours:—

Torquay, March 26th, 1868.

My Dear Mr. Williams,—I am much obliged to the Committee of the Liberation Society for the honour they have done me by asking me to take part in the approaching Conference, and I rejoice exceedingly in the favourable auspices under which your assembly will be convened.

From the first I have been at one with the principle of this Society, though for some years I doubted the expediency of action in that form. But Providence has smiled on your labours, and is now manifestly taking the great question into its own hands.

With regard to your invitation, my feeling is, that the men who have toiled with you through the heat and burden of the day—through evil report and good report—are the men who should be conspicuous in your proceedings now. My conscience tells me that I am not a worshipper of success; that I am capable, if needs be, of suffering for a great principle, and I cannot escape from the impression that my taking part in your meeting would, with some persons, bear too near a resemblance to the conduct of certain sportsmen, who contrive to avoid the toil and peril of the chase, but take care, if possible, to be in at the death. I have a great contempt for people of that sort, and shrink from putting myself into a position where I may seem to resemble them.

I have, as I hope, done something for the good cause, after my own manner, and I shall probably find occasion for doing something more. But in regard to your Conference, I would venture to say—let the men who have been prominent with you when the weather was foul, be prominent with you now it has become more fair and promising. May the mind of the Master we serve pervade your assembly, and make it eminently successful! I fear that, from special domestic circumstances, I shall hardly be present at any of the meetings in May this year.

I am, yours most truly,

ROBERT VAUGHAN.

Mr. Carvell Williams.

Much as the committee appreciated the fine spirit displayed in this letter, they felt themselves at liberty to attempt to remove the scruples of the writer; but Dr. Vaughan, in reply, while expressing a doubt whether domestic circumstances would make it possible for him to attend the meeting, also stated that his feeling in the matter was unchanged.

The Rev. J. R. Woodford has accepted the appointment of the vicarage of Leeds.

The personality of the late Dr. Hampden, Bishop of Hereford, has been sworn under 35,000l.

The *Leicester Chronicle* says that the clerks of the peace for Leicestershire are sending round circulars, as was recently done in Oxfordshire, asking for signatures to a petition against the abolition of the Irish Church.

A meeting of the Conservative Churchmen opposed to the policy of Mr. Gladstone and Dr. Pusey, will be held in London this day, to devise means to support her Majesty's Government at the forthcoming elections. The chair will be taken by the Hon. and Very Rev. the Dean of York.

A deputation from the General Assembly of the Presbyterian Church in Ireland, had an interview with Mr. Disraeli in Downing-street, on Thursday. The deputation consisted of the moderators—the Rev. Charles L. Morell, the Rev. Mr. Rogers, Rev. Dr. Dill, Rev. Professor Smyth, and Rev. Dr. Porter.

THE REPORT OF THE IRISH CHURCH COMMISSION, the publication of which has been mysteriously delayed, is supposed to make ample provision for the Church, and yet to leave 200,000l. available for other purposes. The report proposes, rumour adds, to reduce the number of Irish bishops to four.—*Express*.

IRISH CHURCH PETITIONS.—The number of petitions relative to the Irish Church presented to the House of Commons up to June 23rd, was as follows:—

	Petitions.	Signatures.
For disendowment ..	2,205	572,996
Against ditto ..	5,342	538,779

Thus the balance is turned against the Church defenders. It must also be remembered that a considerable number of the petitions for disendowment were adopted at large public meetings, and signed only by the chairmen.

THE SUNDAY MEETINGS AT ST. MARTIN'S HALL.—The question whether Mr. Baxter Langley, by carrying on the Sunday evenings for the people at St. Martin's Hall, had rendered himself liable to penalties under the provisions of the 21 George III., cap. 45, was under the consideration of the Court of Common Pleas on Friday. Mr. Justice Willes said that a very important question was involved, and the court would therefore take time to consider the matter. Judgment postponed.

PAPAL ASSUMPTIONS.—Cardinal Cullen has published a letter to his clergy insisting upon "the Catholic dogma" of the Pope's spiritual authority "over the whole earth." He has deemed it expedient "to dwell upon this important truth on account of the many assaults which are made at the present day, by bad Catholics, and false friends, and open foes, on Rome, the central see of the Catholic Church."

* Stanley's Address, p. 6.

† 2 Corinthians i. 24.

‡ Stanley's Address, p. 11.

§ Stanley's Address, p. 9.

|| Stanley's Address, p. 9.

* Stanley's Address, p. 9.

† Stanley's Address, p. 11.

‡ Stanley's Address, p. 12.

§ Stanley's Address, p. 11.

He exhorts them also not to be deluded by the "seductive utilitarian schemes of modern philanthropists," but to insist on their rights "as free and Catholic citizens of this empire."

A CLERICAL RETREAT.—The following singular announcement appears in the *Church News*: "it is not stated whether the cap is a nightcap:—A Retreat of the Companions of the Love of Jesus, to be held at St. Saviour's, Osnaburgh-street, London, will commence on July 13, at 5 p.m., and will close early on the morning of July 17. Ladies attending the Retreat should be provided with a cap, and silk gowns are best avoided on account of the disturbance of the rustling. The books used for prayers will be the 'Day Hours of the Church of England.' The Retreat will be under the direction of Dr. Pusey."

BISHOP COLENSO.—On Monday a deputation from the English Church Union presented to the Archbishop of Canterbury an address, signed by over 20,000 lay and clerical communicants of the Church of England, and renouncing "all Christian communion with Dr. Colenso until such time as he shall repent of his errors." The archbishop, in reply, said his sympathies were entirely with those who repudiate the doctrines of Dr. Colenso, and who have done their best to "check the mischief." The subject had been considered by a committee of the Upper House of Convocation, whose report would soon be presented. That report would, he believed, give more satisfaction to the Church than anything that had yet been done.

DISTRAINING FOR CHURCH-RATES.—Mr. Sparkes, ironmonger, of Malvern, and a member of the Society of Friends, having conscientious objections to the payment of Church-rates, a number of articles of household furniture were seized and offered for sale by auction one day last week. The original amount of the rates for which the goods were distrained was 3*l.* 10*s.* 9*d.*, namely, 1*l.* 15*s.* 5*d.*, for an ordinary rate made in September last, and a special rate of 1*l.* 15*s.* 4*d.* The bill announcing the sale contained forty-one lots. When, however, twenty-four lots had been sold, realising 7*l.* 7*s.* 3*d.*, the auctioneer announced that sufficient had been sold to pay the rates and expenses. In the course of the sale Mr. Harper mentioned that he had sold goods belonging to Mr. Sparkes for the same cause for sixteen years!

THE WESLEYANS AND THE IRISH CHURCH.—The Wesleyan Conference in Dublin have divided on the ecclesiastical endowments question, seventy-eight voting for, and five against, a resolution disapproving of the desire of "statesmen of different parties to endow the Roman Catholic Church," and adding that "the best interests of our country forbid all additional grants of public money to the clergy or institutions of that Church." [The conference will accept the results of resisting such endowments, and even of asking for a withdrawal of the grant to Maynooth. It will object to the application of any moneys, either from taxes or ecclesiastical revenues, to convent schools, or schools taught by friars, under the name of denominational schools, "as being equally with, if not more than, the endowment of the priests, calculated to cause in the future discord among fellow-citizens and danger to the State."

THE LORDS' DIVISION ON THE SUSPENSORY BILL.—The second reading of the Suspensory Bill was voted for last night by ninety-seven lords spiritual and temporal and opposed by 192. It was therefore lost by a majority of ninety-five. The minority consisted of seven dukes, all Whigs, four marquises (also all Liberals), thirty-two earls (including the Earl of Carnarvon), five viscounts, forty-six lords, and not a single bishop. In the majority appear the names of three archbishops, nine dukes (all Conservatives), ten marquises (all Conservatives), sixty-seven earls (of whom five—Lords Dartrey, Effingham, Grey, Leirrim, and Meath—are classed in "Dod" as Liberals), eighteen viscounts, eighteen bishops, and sixty-four lords. Of the English prelates who have seats in the House of Lords, both the archbishops and fifteen bishops voted against the bill. The absentees were the Bishops of Bath and Wells, Chester, Chichester, Norwich, Peterborough, St. Asaph, St. David's, and Winchester. The three Irish bishops who have seats in Parliament—Killaloe, Kilmore, and Meath—are all among the not-contents.

CHURCH-RATES IN HERTFORDSHIRE.—At a recent meeting held in the Town Hall, Berkhamstead, Lieut.-Col. Dorrien, the chairman, said that when the good people of Berkhamstead did him the honour of electing him churchwarden, he told them that when he wanted money for the defraying of the church expenses, he should collect it in a way agreeable to all parties, Dissenters as well as Churchmen. They had been fighting for a long time, and he now wished for peace. The vexed question of Church-rates was in abeyance, and since the state of parties was undecided, he did not mean to stir up strife. There was another reason why he should not do anything to disturb the present state of feeling: their fine old church was being restored, and the handsome way in which subscriptions to the restoration fund had been given was highly satisfactory. It was then agreed that the 145*l.* required should be raised by voluntary subscription. The meeting, which was very amicable, was addressed by Mr. Nash, who only wished they had been adopted two years ago, by which a large amount of strife would have been avoided. At Essenden, the churchwardens have summoned Mr. Enever, a farmer, for non-payment. He was defended by Mr. Armstrong, who took several legal objections, which, the magistrates considered, ousted their jurisdiction.

CLERICAL VESTMENTS.—The Earl of Shaftesbury has presented a bill to the House of Lords, the object of which is, apparently, to give effect to the report of the Ritual Commissioners, or, in the lan-

guage of the title of the bill, "for better enforcing uniformity in the performance of public worship in the United Church of England and Ireland." The text of the bill was published on Monday. By the fourth clause it is provided that every minister, when "saying the prayers in any church," shall wear a surplice with sleeves, and shall be at liberty to wear over the surplice, as at present, a plain black silk scarf. If he be a university graduate he may also wear the university hood; and if he be not a graduate he may then, if he think fit, wear "some decent tippet of black." No other kind of ornament is to be permitted. Neither incense nor lighted candles are to be allowed, except for the purpose of giving light; and if any minister disregard these regulations, the churchwarden, or any five of the parishioners, being also members of the Church of England, may petition the bishop to restrain the offender until his diocesan has made a public inquiry into the matter, or appointed a commission for that purpose. It is proposed, however, to give the petitioner or respondent the right of appeal to the archbishop, who may order the petitioner or party prosecuting to give security for the costs of the defendant in error. The bill also gives the right of final appeal to the Judicial Committee of the Privy Council. In the event of any minister offending against the provisions set forth in this bill, the Earl of Shaftesbury proposes, that, upon conviction, the bishop shall for every offence be empowered to inhibit the offender from saying the public prayers for the space of three months, and a substitute shall be provided, whose stipend, if necessary, shall be provided for by sequestration of the income of the church.

UNITARIANS AND THE LIBERATION MOVEMENT.—At the recent annual meeting of the Provincial Assembly of Unitarians, held at Manchester, the president, the Rev. W. Gaskell, M.A., of Manchester, referring to the ecclesiastical movements of the day, said—

Which of them, a year ago, dared to hope that the Irish Church—a monstrous injustice—would totter to its fall? Now it had become the question of the day, and he had no doubt of the result in glorious victory. Tricky politicians might support it, and proud Churchmen would fight for it. Some had begun to think there was no case, and were now abusing the plaintiff's attorney; but he trusted Mr. Gladstone would make these ashamed of their conduct. One might think, to hear Churchmen, that Ireland was a Protestant country, when really it was Catholic; and the Established Church has hindered the progress of Protestantism and had made Ireland the most Popish country in the world. The great objection of opponents was that the abolition of the Established Church in Ireland would lead to other changes. He felt that this abolition would lead to other changes. As the agitation spreads, the whole question of Establishments would be discussed, and Anglicanism would have to be judged by its own merits. Believing that State Establishments were opposed to religion, he rejoiced at the movement. The Liberation Society had gained greatly in influence and esteem. A Cornish rector had recently expressed a spreading opinion that after he had been twenty-five years a clergyman, he felt there were worse evils than separation from the State. There was a growing feeling even in the Church that separation would be eventually desirable. He (the president) said that the connection with the State had made the English Church an aristocratic Church. He rejoiced at the prospect of a free Church in a free State. He was one of the grey-haired sires of the assembly, and as he looked on the past he felt there was reason for hope.

Religious and Denominational News.

WESLEYAN.—A new Wesleyan chapel has just been opened at Knaresborough. Mr. Holden gives the site for the new chapel, and subscribes 2,000*l.* to the building fund.

ERITH.—A meeting was held in the Avenue Congregational church, Erith, on Tuesday evening, the 16th inst., in connection with the recognition of the Rev. J. Frame, late of Horselydown, London, as minister of the above church. Robert Sinclair, Esq., of Canonbury, presided, and besides other ministers who were present, the following took part in the service:—Revs. B. H. Kluht, Gravesend; G. L. Herman, Chatham; J. Pulling, Deptford; G. McAll, Bermondsey; J. Sinclair, Bermondsey; J. Samson, Sheerness, &c.

LEICESTER.—Services in connection with the anniversary of Collegiate Church, were held on Sunday, June 21, when the Rev. Joseph Williams, the pastor, preached in the morning; the Rev. J. A. Picton, M.A., of Gallowtree Gate Chapel, in the afternoon, and in evening, the Rev. R. Harley, F.R.S., of Bond-street. On Monday a social tea-meeting was held. Since the formation of the congregation, in March, 1867, a church has been formed, whilst Sunday-schools and other agencies have been successfully carried on. It may be added that the operations of the church are sustained entirely by voluntary offerings placed in boxes at the doors.

DOUGLAS, ISLE OF MAN.—On Wednesday June 17 a handsome and commodious Congregational church was opened for public worship, in Douglas, Isle of Man. The church has been built through the exertions of the congregation of Athol-street Chapel, and is in the Gothic style of architecture which prevailed at the end of the fourteenth century. It has been built from plans furnished by Messrs. Harberson, Brock, and Webb, of London. In the body of the church there is sitting accommodation for 520 persons, while the gallery at the east end, which also contains the organ, and is indeed the only gallery, has sitting accommodation for some 160 persons. At the end of the church is the minister's platform. The officiating minister at the

opening was the Rev. G. W. Conder, of Manchester, who attracted a numerous congregation. The Rev. J. Williamson, pastor of the church, and the Rev. J. Fettes (Presbyterian), assisted in the service. The collections of the day amounted to nearly 50*l.* On Sunday the opening services were continued, when the Rev. W. C. Stallybrass preached morning and evening. Mr. Stallybrass was formerly the pastor of the church. The collections of the day amounted to 41*l.*

BARNSELY.—The Independent Chapel, Sheffield-road, Barnsley, which has been virtually closed for a period of nearly thirty years, was reopened for Divine worship on Sunday week, when services were preached in the afternoon and evening to large congregations by the Rev. J. Browne, B.A., pastor of the Regent-street Congregational Church. The alterations have cost about 400*l.*, and it is the intention of the trustees to appoint a regular pastor to conduct at least one service on Sundays, and act as a sort of evangelist in the district. The chapel, which has been entirely gutted, is now seated with neat open stalls, stained and varnished, and though small, the appearance is at once airy and lightsome.

PLYMOUTH.—The memorial-stone of a new Baptist chapel at Mutley Plain, Plymouth, was laid on Wednesday, the 17th inst., by Peter Adams, Esq., one of the deacons of George-street Chapel. The gradual increase of the church under the pastoral care of the Rev. T. C. Page has rendered this step necessary. The new chapel and schoolrooms will cost over 7,000*l.*, of which sum the church and congregation had promised 5,500*l.* Addresses were also delivered by Rev. J. M. Charlton, M.A., of the Western College; Rev. C. B. Symes, B.A., Courtenay-street Chapel; Rev. C. Haydon, Wesleyan; Rev. Joseph Wood, Presbyterian; and Alfred Rooker, Esq.

METHODIST NEW CONNEXION.—Before the close of the conference at Longton, a suitable resolution, sustaining the action of the majority of the House of Commons upon the Irish Church Suspensory Bill, was approved. A resolution of sympathy with her Majesty in the anxiety caused by the late attack upon the life of his Royal Highness the Duke of Edinburgh, was passed with loyal heartiness. The subject of Methodist union was also considered. The ex-president having proposed a resolution approving of the continuance of negotiations, the Rev. T. D. Crothers moved an amendment against amalgamation. After a lengthy discussion, the resolution of the ex-president was passed by a large majority.

INDEPENDENT METHODIST ANNUAL ASSEMBLY.—The sixty-third annual assembly of the Independent Methodist and United Free Gospel Churches was last week held at Nelson, near Burnley. Mr. Denovan, of Glasgow, was re-elected president; Mr. W. Sanderson, Liverpool, vice-president; Mr. G. Winterburn, Bolton, treasurer; Mr. J. Vickers, Bolton, secretary; and Mr. W. Oxley, Manchester, vice-secretary. It was reported that there were sixty churches in the union, chiefly in Lancashire and Yorkshire, with 3,694 members, and 185 on trial; also, in connection therewith, 962 Sunday-school teachers, and 8,427 scholars. A new district, formed at Leeds, having 142 members and thirty-one on trial, was received into the union on trial. Considerable discussion took place on a motion brought forward by Mr. Sanderson (Liverpool), to the effect, "That this meeting rejoices in the effort now being made to place all sections of the Christian Church on an equal footing, and would earnestly urge all our friends to aid by their votes and influence at the next general election those candidates only who pledge themselves to support the measures of the Right Hon. W. E. Gladstone, M.P., with reference thereto." The resolution was carried almost unanimously, and a petition to the House of Lords was adopted in favour of Mr. Gladstone's Suspensory Bill. A resolution was unanimously passed in favour of Sunday closing.

YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.—The epistle from the yearly meeting held in London to the quarterly and monthly meetings of Friends in Great Britain, Ireland, and elsewhere, has been lately issued. It says:—"We lament the increasing departure amongst us from true Christian simplicity. Whilst providing liberal instruction for their children, may parents not be drawn aside by the desire for fashionable or merely ornamental accomplishments from a course of training and education conducive to a useful and honourable life upon earth, and in harmony with the discipline that renders meet for heaven. We have received, in usual course, epistles from our friends in Ireland and from nine of the yearly meetings on the American continent. The accounts therein contained of the spreading of the truth, and of a continued concern in connection with Scriptural education, with the welfare of the freedmen, and with our Christian testimony against war, are encouraging. Our lively interest has been again awakened for our dear friends in the newly-settled yearly meeting of Canada, and we desire all our distant friends to accept the renewed assurance of our sympathy and love. Among the subjects which have come before us, few have taken deeper hold of our feelings than the awful fact that in this, the nineteenth century of the dispensation of the Prince of Peace, we find amongst the nations of Europe millions of men, including the strength and stay of families, withdrawn from their homes and all the sacred duties and joys of life, and forced into immediate contact with temptation, vice, and wretchedness. And for what purpose? That they may become adepts in the science of mutual destruc-

tion; and that nations, called Christian, under the influence of distrust, rivalry, or ambition, may the more promptly and effectively engage in mortal conflict one with another. Although on this solemn subject our voice may meet with but little response in the professing churches of Christ, we feel called upon to entreat all who love His name seriously to consider the utter incompatibility of these things with those fruits of the Spirit which Christians are to bring forth, and with the great purposes of the Redeemer's coming and reign."

METHODIST FREE CHURCHES.—The foundation-stone of a new chapel in connection with this denomination was laid at Holmfirth on Saturday. On the same day the corner-stone of a chapel in connection with the Methodist Free Church was laid at Ashton-under-Lyne, by Mr. Hugh Mason, who, in addressing the assembly, said his good wishes were due to the Christian community who had lately taken up their settlement in Ashton-under-Lyne, and he must bespeak for them the sympathy, prayers, and support of all Christians, at least of all Christian Nonconformists, in the borough. He felt a special regard towards the communion denominating itself the United Free Church Methodists. They had not been very long in Ashton, and, so far as he had seen of them, they had already done wonders, and in a large measure he attributed their great success to the character of the man who had been settled among them as their pastor. ("Hear, hear," and cheers.) Belonging as he did to another branch of the great Nonconformist community, and honouring above all the community with which he was connected, and being loyal, as he hoped at all times to be, in every respect to that community, he offered to them the right hand of welcome and of friendship. It had been his great pleasure to give some measure of assistance to Mr. Rothwell and his friends. That assistance had been given cordially and cheerfully. The Rev. Joseph Colman, Scarborough, then addressed the meeting on the distinctive principles of the United Free Methodists, and Mr. John Ashworth, Rochdale, also addressed the meeting. After the ceremony of laying the foundation-stone, a public tea-meeting was held in the Town-hall, at which Mr. Oliver Ormerod, Rochdale, presided.

THE CHRISTIAN COMMUNITY held its annual *soirée* at the London Tavern on Monday evening, June 22, Mr. Robert Baxter in the chair. The report read showed that during the past year the workhouses visited were St. Luke's, Shoreditch, St. George's-in-the-East, Clerkenwell, and Bethnal-green. One hundred wards and halls have been visited and addresses given. Tea, with cake, and every little comfort, had been given to the poor people in Bethnal-green and St. Luke's workhouses. In the Refuge, Hackney, three services had been held weekly, and much good had been done. The lodging-houses at Spitalfields had been visited weekly. In the mission-room 360 services had been held, 562 open-air services held, about 119,000 persons attending. There are 132 members, 7,748 services held, 300,000 hearers, and 270,000 tracts distributed. Interesting addresses were delivered by the Rev. Dr. Allen and others. Dr. Allen, in an eloquent address, vindicated Christianity from the charge of having failed. Ministers who trusted in their arguments, their appearance, their oratory, who preached their hobbies and their isms, failed; but wherever Christianity was received, accepted, and embraced—which was the true test—it had proved the power of God unto salvation. It was time for Christians to abandon their faction-fights, and for each individual member of the church to be found, as in primitive times, doing battle with the common foe of humanity. Mr. Smithies bore testimony to the pleasure with which the poor listened to those who, they were convinced, proclaimed the Gospel without pay for doing so; and the Rev. J. Robinson, secretary of the London City Mission, stated as his experience that although the poor might reproach professors of religion as "canting hypocrites," there was still in their minds the belief that religion itself was not a bad, but a good, thing. The other speakers were the Rev. John Glanville, Deputy-Judge Payne, the Rev. F. F. Gough, the Rev. A. McAuslane, the Rev. T. Peckstone (chaplain of Bethnal-green Workhouse), Mr. Anderson, and the chairman.

EXETER.—The memorial stone of the new Congregational church on East Southernhay, Exeter, was laid on Thursday, the 25th ult., by Alfred Rooker, Esq., of Plymouth. At one o'clock there was a large gathering of ministers and gentlemen from all parts of the county at the Old Castle-street Chapel. The new building is to be a "church" in every respect, so far as regards its architectural features. It will be erected after designs by Mr. J. Tarring, architect, of London and Torquay. The style adopted in these plans is "early Gothic." The church will be provided with a handsome tower and spire, the summit of which will be 155 feet from the ground. The building will run north and south, the tower being situated at the west front angle, where will be the principal entrance. The interior will comprise a nave, aisles, transepts, and galleries—the latter running round the two sides of the church and the north end. This noble edifice will have sitting accommodation for more than a thousand persons—namely, 605 on the ground floor, and 450 in the galleries. After the service at the stone, there was a dinner at the Royal Public Rooms, at which Mr. Rooker presided, supported by the Mayor and ex-Mayor of Exeter and a number of ministers and laymen of influence. The Rev. D. Hewett, the pastor, in the course of his speech, sketched the origin and pro-

gress of Independency in Exeter, and acknowledged the presence among them of many friends belonging to other religious denominations. Mr. Hodge, the chairman of the building committee, followed with a statement of the history of the building movement. He announced that the cost of the work would not be less than 7,000*l.*, and that the amount banked towards it was 4,276*l.*; the sum paid and promised at the laying of the foundation-stone that day was 309*l.*, and contributions before promised, but not yet received, brought the sum total to 5,150*l.* This cheering announcement was received with much applause. Addresses were subsequently delivered by the Mayor, the ex-Mayor, the Rev. C. Wilson, Mr. Glyde, the Rev. J. J. Wray, and Mr. Carter. There was a tea-meeting held in the Public Rooms at six o'clock, and a public meeting in the evening closed the day's proceedings.

HEXHAM.—On Wednesday, June 10, the foundation-stone of a new Congregational chapel was laid in Hencotes-street in this town. The ceremony was performed by Mr. Alderman Brown, of Bradford, in the presence of the Lord Mayor of York, an honoured native of Hexham, the Lady Mayoress, a large number of the Congregational ministers and laymen of the town and neighbourhood, and not a few from a distance, together with a numerous attendance of the general public. The chapel is built in the early English style, and the accommodation, exclusive of gallery, amounts to 375 sittings. The cost is estimated at 3,500*l.*, and about 2,300*l.* has been raised. The Rev. J. Wadland, B.A., is the pastor. A public tea-meeting was afterwards held in the Corn Exchange, and at half-past six a public meeting was held in the Town-hall. The hall was crowded. The Lord Mayor of York occupied the chair, and said it afforded him great pleasure to be present, and to have an opportunity of visiting his native town. Though not a member of the Congregational Church, he could not refuse compliance with the request conveyed through their pastor to be present; and he was there, if possible, to assist in promoting their common Christianity. Though connected with the Established Church, he felt happy that he had thus the opportunity of giving his humble assistance to a congregation of Christian people amongst whom he had so many friends. (Applause.) He was glad to find they had made so much progress in their good work; and he had no doubt that, with God's blessing, they would be enabled to complete the work they had so well begun. The Rev. Mr. Robjohns delivered a vigorous address, in which he pleaded for the abolition of pew-rents and an open church. The meeting was afterwards addressed by Mr. Henry Taylor, Mr. Marshall, of Tynemouth, the Rev. Dr. Pulsford, the Rev. G. Stewart, the Rev. S. Goodall, Alderman Brown, the Rev. J. Wadland, &c. A vote of thanks to the Lord Mayor closed the proceedings. Mr. Moffatt announced that they had received a subscription of 10*l.* from Mr. Beaumont, M.P. Mr. Alderman Brown had handsomely given a subscription of 20*l.* Through the great liberality of their worthy friend the Lord Mayor, and the two subscriptions he had mentioned, the proceeds of the day would amount to about 100*l.*

Correspondence.

TEETOTALLERS AND THE COMING GENERAL ELECTION.

To the Editor of the Nonconformist.

SIR,—Having been for several years a pledged teetotaler, and a member of the United Kingdom Alliance, and feeling deeply interested in the result of the next general election, I am desirous, with many others who think with me on temperance and on politics, to venture a word of appeal to my brother teetotalers.

To secure the practicable, while we aim at the desirable, is surely our wisdom. To miss the former by an inopportune resolve to grasp after the latter, would, as a rule, be folly; but in a crisis like the present, nothing less than wickedness—knowingly snatching at a shadow, and wilfully losing the substance.

Electors of the party of progress are not, at present, sufficiently united to have any chance of returning to Parliament a majority favourable to the teetotalers' modes of promoting temperance, but they are sufficiently numerous, if united, to send to the House of Commons a majority, which, in supporting Gladstone and Bright against Disraeli and Derby, will pave the way for the more certain and the more speedy accomplishment of all social reforms. I ask not my brother teetotalers to determine whether our particular objects are matters of major or of minor relative importance.—We need not just now attempt to resolve this question. We have now to ask ourselves, whether we shall best promote, or considerably defer, the chance of bringing our temperance question favourably before Parliament and the country, by aiding, or by hindering, the return to the House of Commons, next election, of candidates who, though not eye to eye to us on teetotalism, are unquestionably Liberals of the Bright and Gladstone type. Our time, as teetotalers, is at hand, if we now are wise in our generation. May not our opportunity be indefinitely postponed, if we commit the worse than blunder of dividing, at this critical period, the Liberal party!

Let us, brother teetotalers, unite to a man to return candidates who will oust the unscrupulous Premier, and who will give power to men, known as the friends of reform, retrenchment, and progress. Play not into the hands of Tories! Give them not, by your votes, an

opportunity to slip in a Tory, though your votes would have secured the return of a Liberal.

I am, my teetotal brethren, respectfully yours,
WILLIAM GRIFFITH.
Gerard-street, Derby, June 26, 1868.

To the Editor of the Nonconformist.

SIR,—As a Nephelist, or, if your correspondents will have it so, a teetotaler of ten years' standing, I should be glad if you would allow me a few words in reply to the letters on the total abstinence v. the disestablishment question, which appeared in your issue of the 17th June. The paper reached me too late for an earlier notice. Your anonymous correspondent writes, "The principle of the Permissive Bill, being in the direction of popular power and majority rights, is essentially a Liberal principle, and can with perfect consistency be adopted by that party." This loose language may wear a plausible appearance, but when I reflect that the Permissive Bill, if carried, would (in districts where teetotalism of the kind your correspondents profess prevailed) result in the total suppression of public-houses, and that this would be to many working men the forcible withdrawal of what they regard as a necessary part of their daily food, I can see nothing but social tyranny in the measure. If this is *liberal*, we must have a new definition of the word.

The same writer asks, "Why not come out with the manly proposal that we all row in one boat, instead of the childish one to wait?" A readiness to wait is not usually considered particularly characteristic of childhood, and I fail to see the peculiar manliness of "rowing in one boat." If it means that a candidate who stands forward as a disestablisher of the Irish Church is also to promise to vote for the Permissive Bill, even if it be contrary to his own convictions, there is something decidedly unmanly in it. In asking electors to refrain from extorting such a promise, and to wait for a more favourable opportunity, an appeal is made to prudence without requiring the sacrificing of truth. And indeed the electors here alluded to will have to wait a very long while before they bring over to their views some of the staunchest abstainers in the country. It is one thing to promote sobriety by moral reasoning and consistent example at the cost of some personal sacrifice, and quite another thing to further the same end by an appeal to physical force; and to this the majority principle of the Permissive Bill may be logically reduced. To feel any scruple on this score is styled by your correspondent "inconsistent squeamishness." Unfortunately for his party, this "inconsistent squeamishness" is felt not only by anti-teetotalers, but by very many who, while abstaining from the use of intoxicating drinks, are compelled to stand aloof from the United Kingdom Alliance and kindred associations on account of the machinery they would employ to gain their end. The breach between these common friends of temperance will be widened, if at the ensuing election the intrusion of the physical-force principle by the latter party should prevent an act of common justice being done to Ireland.

Does your correspondent really see an analogy between the principle on which immoral literature is suppressed and the principle of the Permissive Bill? Immoral literature is injurious at any time, in any quantity, under any circumstances. It is condemned as such by the voice of the nation. It is only a small section of the teetotalers who would say the same of fermented liquors. Teetotalers themselves are only a small section of the nation, and what they ask for in the Permissive Bill is not national but local legislation. If our friend places alcoholic drinks in the same category with immoral literature, I return the charge of inconsistency, and ask why he does not petition Parliament entirely to suppress their manufacture, or at least to prohibit the sale of them under any form.

I am, Sir, yours truly,
ALFRED HOLBORN.

Dresden, June 20, 1868.

THE LATE REV. DR. VAUGHAN.

To the Editor of the Nonconformist.

SIR,—I have just seen the account of Dr. Vaughan's death in your paper of last week, and have been so surprised at some of the statements concerning his last days, that I feel bound to correct the errors into which the writer thereof has fallen. He tells us that "it was actually as the result of the agreeable exertion and pleasurable excitement connected with his officiating at the first wedding in his new church that he was seized with the illness which, in a few days, brought him to his grave."

The facts are briefly these: Dr. Vaughan had been poorly for some days before the wedding. Upon the previous Sunday morning he found himself unable to leave his bed, and the officers of the church were compelled to search for a substitute for his pulpit. Between the Sunday and the day of the wedding (the following Wednesday) he improved, and on the Tuesday evening sent a message to me to say that he should certainly take the part in the ceremony which he had promised to do. After the wedding he was weak and poorly, but he had so set his mind upon officiating, that although two ministers were present who were ready to act as substitutes, it was felt by all, especially his own family, that it would be better to let him have his way, as he felt so much better. He did not come to the wedding break-

fast, and therefore could not have swooned there and needed a physician, as your correspondent says was the case. He went home, and never left it until carried to his grave.

I may add, that Mr. Binney correctly stated the cause of Dr. Vaughan's death when he spoke of it as "congestion of the brain, passing into typhus fever." This is the opinion of his medical attendants.

The former was probably hastened by the stooping involved in arranging his library after its removal from London to Torquay; the latter was produced by a cause from which, in all probability, all fever springs, but of which I forbear to speak.

The only true consolation is to know that his times were in God's hands, and that in a mysterious way He has called him to higher service and nobler joy.

I have not thought it necessary to correct the error into which your correspondent has fallen concerning the father of the bride at the wedding, which has acquired a sad publicity from the fact that it was the last public service of a great and good man. That error is corrected by the notice of the wedding which appeared in your own paper, but I could not allow the other errors to pass unnoticed, since it would have shown a want of care and thought of the departed in the highest degree culpable to have allowed him to conduct a service which could be fairly spoken of as "resulting" in his death. His own family declare that to have kept him from the service would have done him more harm than the very slight exertion involved in reading so short a form.

I am, Sir, sincerely yours,
W. GARRETT HORDER.

Court Prior, Torquay, June 30, 1868.

A REPLY TO A TORY CANDIDATE.

To the Editor of the Nonconformist.

DEAR SIR,—As a graduate of the University of Edinburgh of upwards of forty years' standing, I have been applied to by the candidates. One, A. C. Swinton, Esq., Professor of Civil Law, has issued a circular in which is the following:—

The first question which the new Parliament will have to decide will probably be that relating to the maintenance or destruction of the Protestant Church in Ireland. In the present condition of that Church there are many anomalies which calm and prudent legislation, proceeding on full and impartial inquiry, may be expected to remove, and which may necessitate extensive modifications of the existing system; but to the disestablishment of either branch of the United Church of England and Ireland I am decidedly opposed. Such a measure cannot, I am convinced, conduce to the peace and contentment of our Irish fellow-subjects; while it seems to be, on general grounds, liable to the most grave and serious objections.

I replied to his application in relation hereto by the following letter. If useful, the reply might be beneficially placed in the *Nonconformist*.

Sincerely yours,
JOHN EPPS.

89, Great Russell-street, Bloomsbury, W.C.
June 29, 1868.

89, Russell-street, Bloomsbury, W.C.,
June 29, 1868.

SIR,—There is much to admire in the proposals you put forth in your address; but I cannot consent to the recognition of your fitness, as representative of the University of Edinburgh, since you have not made up your mind on a subject which all the best thinkers of nearly half a century have considered as a most glaring paradox, namely, the existence of a State Church of England in Ireland.

As "Professor of Civil Law," you ought to have arrived at a conclusion on this subject quite decisive. How a man can have studied civil law, and not have cast away the trimming phraseology contained in your address, puzzles me: a professor of ecclesiastical law I could understand.

While in this undecided state of mind as to the just demands which civil law could maintain, I cannot feel that you would be a representative of myself.

Your obedient servant,
JOHN EPPS, M.D., Edinburgh.
A. Campbell Swinton, Esq., LL.D.

THE CLERGY OF THE RURAL DEANERY OF NEWBURY AND THE IRISH CHURCH.

To the Editor of the Nonconformist.

SIR,—I have seen in the *Guardian* of this week a paragraph copied from the *Nonconformist*, stating that "A correspondent informs us that at a meeting of the clergy of the rural deanery of Newbury, just held, a resolution was submitted relative to the Irish Church, when seventeen clergymen out of forty voted in favour of disestablishment." Your correspondent has been misled altogether; and I think that you will be ready yourself to correct the statement in your next number. The facts of the case are these:—No resolution whatever was put to the meeting; there was, therefore, no opportunity given for voting for or against the disestablishment of the Irish Church. A petition was drawn up and laid on the table for signature, which prayed the House of Commons not to proceed further with any measure for disestablishing the Irish Church. Eighteen members out of thirty-one (not forty) present attached their names to this petition; and of the remainder, to the best of my belief, six were opposed to disestablishment, though they did not approve of the form of that particular petition, leaving only seven (not seventeen) as favourable to disestablishment.

As chairman of the meeting, I am of course anxious that the opinions of its members should not be misrepresented.—I am, Sir, your obedient servant,
J. LESLIE RANDALL,
Rector of Newbury and Rural Dean.
Binfield Rectory, Bucks, June 27, 1868.

Parliamentary Intelligence.

HOUSE OF LORDS.

ESTABLISHED CHURCH (IRELAND) BILL.

On Thursday the House was the scene of great bustle and excitement. Long before the hour for commencing business St. Stephen's Hall was lined on both sides with strangers waiting impatiently for admission, and the police force usually in attendance was considerably augmented with a view to the preservation of order and to prevent the intrusion of unauthorised persons. In the Peers's Gallery there was a brilliant assemblage of ladies in all the variety and richness of summer costume, and a crowd of members from the House of Commons thronged the bar and the space near the Throne; some also obtained places in the galleries. When the business commenced, for nearly twenty minutes peer after peer approached the table to present petitions, almost all of them in support of the Established Church, but they were for the most part unheeded.

Some unimportant bills having received the Royal Assent by Commission,

Earl GRANVILLE rose to move the second reading of the Established Church (Ireland) Bill. After sketching the familiar incidents which led to the proposal of the present measure, and defending the conduct of Mr. Gladstone, his lordship made the following interesting revelation:—

Perhaps your lordships will allow me to refer to a private conversation which I myself had with Mr. Gladstone rather early in the session of last year, at a time when the Government appeared to be in great difficulties—we were not then aware of the great tenacity of life which it has since exhibited—(a laugh)—and when it seemed likely that it would succumb to the difficulties which surrounded it. Mr. Gladstone then spoke to me on the course which any possible Liberal Government might have to take. Among other things, he said, "There is one question which any Liberal Government must be prepared to deal with: it is the Irish Church." (Hear, hear.) He said, "I am aware of the difficulties of the question. I am aware that that Government will run the risk of being destroyed in the endeavour, and even the party of being broken up again on that very question, but it is a duty from which a Liberal Government cannot in honour shrink." (Hear, hear.) My lords, I believe I have told you the precise words; I am quite sure I have told you the precise substance, of my right hon. friend's remarks. They made an impression upon me at the time, and I know there are other political friends of mine and of Mr. Gladstone who at the same time received from him the same declaration, and to them I could point if—as I believe is quite impossible—your lordships should entertain the slightest doubt as to what I have just stated. (Hear, hear.) I am justified, therefore, I think, in feeling some indignation at finding it imputed to Mr. Gladstone that he has tried to steal a mean political advantage when I am personally aware of the risk and the sacrifice that he was prepared to encounter.

After arguing that the present bill was a necessary preliminary to further legislation, he proceeded to defend, on the grounds of history, reason, and right, the propriety of putting an end to an institution which was unjust both as the Church of a minority and as not the Church of the poor. He denied with emphasis that this was an attempt to lay hands on "sacred" property. Such was not the opinion of Bishop Butler or of Archbishop Whately. When, he asked, was this property dedicated? By the Act of Henry VIII., who took it from the Roman Catholics, or by that of Queen Mary, who restored it? The assertion that the disestablishment of the Irish Church would have the effect of shaking the principle on which the security of private property is based, was an insult to common sense. Nor was this cause of the Established Church of Ireland the cause of the English Establishment. On the contrary, the separation of the two would be advantageous to the latter.

Many of your lordships think, no doubt, that disestablishment may be delayed, and some that it can be prevented. But after the immense impetus which has been given to this question by the great majorities in the House of Commons, do you think that this is a question which can be shelved, put aside, and heard of no more? (Cheers.) The thing is impossible. And will it be an advantage to the Church of England to be constantly mixed up with the Irish Church, and to be made with it the object of a combined attack? Will it be useful to the Church of England that persons who really entertain no enmity towards it at present—for I believe that the persons in this country who are in active hostility to the Church of England are only a small minority—should be enrolled in the number of its assailants merely in order that they may reach another Church against which they have just reason of complaint, and with this object that they should be driven to discover and expose every weak place in the armour of the Church of England? I venture to go further, and say that it is not desirable in the interests of the Church that there should be a continuation of some of the speeches which we have heard ostensibly in its defence. (Cheers.)

Then it was objected that the Irish people itself did not care for this relief. This was not likely, and it

was not the fact. It was argued against a moderate Reform Bill introduced by a Liberal Ministry that the people were apathetic; and what sort of a measure did the next year see?—a bill proposed by a Conservative Government, which, when suggested by Mr. Bright, was deemed to be of a most revolutionary character. (Loud cheers.) He was told that the English clergy would become political partisans. But he could hardly imagine where the 20,000 clergymen were to be found who had hitherto abstained from using their influence in political matters. (Cheers and laughter.) If the English clergy took the matter up, was it not justifiable that the poor Irish priests should also come forward—(Hear, hear)—who were obliged to extract from an almost starving population means, in some cases, to erect chapels, and in others to supply their personal needs, while their rich neighbours of the Established Church, who had hardly any flocks to attend to, were provided with everything they could possibly desire? He maintained that the argument derived from the Coronation Oath was opposed to all reason, and that it had been fully answered by former statutes:—

The obligation of that oath certainly extends to her Majesty's dominions as well as to the United Kingdom. I will ask my noble friend, or anybody else who wishes to support that view, whether he is going to assert that King George IV., in acting upon the advice of the Duke of Wellington, of Sir Robert Peel, and of the then Lord Chancellor, violated the obligations of the Coronation Oath when he gave his assent to the Emancipation Act? (Hear, hear.) Further, I will ask whether it is contended that the most constitutional Sovereign who ever sat upon the throne of this kingdom violated the obligations of the Coronation Oath when, acting upon the advice of successive Ministers, and of a Privy Council assembled for the special purpose, she gave her assent to two Acts which secularised the property of the Church both in Canada and in the Australian colonies? (Cheers.) I say, if you are not prepared to make these assertions, it is most objectionable to state in public, or endeavour to disseminate the opinion, that there is the slightest difficulty upon that subject. And I am bound to say, when the noble lord went further and gave a hypothetical supposition as to the personal feeling of the Queen connected with this Coronation Oath, he took an unconstitutional course. (Cheers.) I am sorry to say that I think it almost verges upon disrespect, after the Sovereign has by her public acts shown that she does not share in the view of the noble lord, to talk in the tone which he has done of obligations imposed upon the Crown.

He passed lightly over other arguments against the bill, based severally on the supposed danger to the Act of Union, and the imaginary injustice to the poor of secularising ecclesiastical funds. The argument that to touch the Irish Establishment would be fatal to the Protestantism of Europe, he thought might be disposed of by reference to the conduct of the Protestant communities of Continental Europe themselves. He had, in the course of a wide acquaintance, never heard a word of approbation from any foreigner of the Irish Establishment.

And I would ask what is the language of the American Protestants, of the Prussian Protestants, and of the Swiss Protestants. One and all of them tell us that their great stumbling-block is the Irish Church Establishment; they say that of all the attacks upon them by the Roman Catholics that which is most often repeated turns on the Irish Church, and they assure us that it is a taunt they have been utterly unable to meet. (Cheers.)

He then referred to the historical test. In Australia the refusal of the ecclesiastical grants had been attended with the best results. Sir John Young, the late Governor of New South Wales, had told him that there was perfect harmony among all sects in that colony, and that he wished a similar feeling existed here. Disestablishment in Canada was a more striking illustration. The secularisation of the Clergy Reserves was proposed by Lord Aberdeen's Government, and was met by the same alarmist pleas that were now put forward:—

I may say that one right rev. prelate, after stating that the proposal was sacrilegious and sinful, reminded your lordships of the fate of that Assyrian tyrant who ventured to drink out of the cup dedicated to the service of God in His temple, and how, by that act, one of the fairest and mightiest kingdoms of the earth ceased to exist in one day. See how those terrible prognostications have been fulfilled. I will ask whether property in this country or in Canada has fallen one shilling, one sixpence, or one farthing in value in consequence of the "unjustifiable" vote with which, by a majority of nearly forty, you passed that bill. I believe they are unreal in their nature, though they may possibly answer very well as election cries. (Cheers.) I believe that they do very well to fill up speeches when the subject itself does not admit of very close and serious argument; but I cannot conceive any one bringing them forward in the hope that they can in any way support his views. Now, my lords, with regard to Canada, I have a letter here from one of the members of the Legislature, and in that letter, which is too long for me to read, though I shall be happy to show it to any noble lord who desires to see it, the writer mentions several curious circumstances. He says that while the Churchmen in this neighbourhood were able to fall back upon the Clergy Reserve Fund they obstinately refused to do anything for themselves. They had no church, no minister, and no public performance of religious duties. When they desired to be married or christened—(a laugh)—or to have their friends or relatives buried, they went to the Methodists, who provided what was necessary; but directly the Clergy Reserve Bill was carried they built a rectory and provided for their spiritual wants, and nothing could be more satisfactory than the state in which they now are. (Hear, hear.) I have received another letter, in which the writer says:—

The Episcopal Protestant Church in Lower Canada is in a very satisfactory state, both as regards revenue and efficiency. It has a sufficient number of clergy. They are earnest, but not fanatical; they are not unduly under the influence of

their congregations, and are generally paid fixed incomes, as the contributions of their flocks and other revenues are paid, not to a parochial, but to a diocesan fund. There are a sufficient number of decent places of worship. The laity show much more zeal for their religion than the members of the Established Church in Ireland do. A man of the class that in Ireland would give five or ten pounds for his religion there gives hundreds.

The Canadians were now thoroughly loyal and attached to this country, and amongst the last written words of the lamented Mr. Darcy M'Gee were these:—"We are a contented and a loyal people. We are so because we have a just Government and religious equality. If we had not it would be otherwise." (Cheers.) These remarks were applicable to Ireland. Their lordships could constitutionally negative that bill, but was such a course wise and prudent? They had lately taken a "leap in the dark." He himself had confidence in the result, but was it wise to cover the spot on which they would alight with broken glass, flints and pointed rocks.

Can you blind yourselves to the fact that those gentlemen who form such large majorities in the House of Commons must have some idea of the opinions of the constituencies they represent? Can you desire that those constituencies should receive as their first impression that the House of Lords and the Church—two Conservative institutions—are mixed up with a question of privilege? (Cheers.) Is it wise on your part to adopt a course which will induce the people of Ireland to believe that a House composed almost exclusively of landlords and Protestant prelates is the only obstacle to the realisation of that which they have so long and so ardently looked forward to? (Loud cheers.)

Earl GREY justified his taking from the hands of the Government the task of moving that the bill would be read that day six months on the ground that it was desirable this should not appear a mere party vote. His own belief had ever been that the existence of the Irish Church was a gross injustice; he must admit he would rather go the full length of disestablishment and disendowment than allow things to remain as they are—(Opposition cheers); but if he were convinced there was no other alternative, that they must come to disestablishment and disendowment, he should not the less object to this bill as not being the right mode of arriving at it. He thought the present proposition to suspend the filling up of ecclesiastical vacancies was not the proper mode of remedying that injustice, or even of carrying out the end proposed by the advocates of the present measure.

The Earl of MALMESBURY spoke at great length, and with plentiful quotation, against the bill. He expressed his surprise that the resolutions of the House of Commons had not been, in accordance with precedent, communicated to their Lordships' House before this bill was flung upon their table, and dwelt upon Mr. Gladstone's inconsistency, as proved by his own speeches and letters to his constituents. This measure was, moreover, a first step to disestablishment generally. Mr. Gladstone might deny this; but who, if he came into office, would be among his colleagues? In particular he claimed sympathy with the Establishment now assailed as an institution which existed for the benefit of the poor, and appealed to those Dissenters who were said to be in favour of the bill to reconsider a measure which would overthrow a bulwark of Protestantism. He concluded by reading copious extracts from Lord Plunket and others in favour of Church Establishments.

Lord CLARENDON showed that Lord Grey had formerly used a very different tone from that of his speech this evening. On the merits of the question, he argued that if we had a *tabula rasa* to fill up we should never at this date think of erecting such an institution as the Irish Establishment, and that there was no sufficient reason for our not removing it now if it were an injustice. He bore testimony to the signal virtues of the Irish clergy:—

I know there are exceptions; but still the conduct of the Protestant clergy of Ireland as a body is most exemplary; to the extent of their small means they are very charitable; they are not distrusted by their Catholic neighbours; and their removal from the parishes in which they labour would give cause for much regret. But is such an event likely to happen? Why, it would be shocking to think that there could be a doubt of a future provision for them, when we remember that nine-tenths of the soil of Ireland belongs to Protestants, whereas only one-fourth of the population are of that religion. (Hear, h. r.)

The Liberal party had been taunted with not having brought forward this question when in office. If they had, they would have been reviled as traitors. But the Conservative party had passed through a process of development since then. His lordship concluded by saying:—

In the new House of Commons we must expect to find many new men with many new ideas, which will possibly be persisted in all the more strongly because they are new and because they will jar with routine opinions and prejudices. It behoves us, therefore, to look well at our position, because it will never do for the House of Lords to jog along by the Parliamentary train while the House of Commons travels by the express. We have given proof of our belief that the House of Commons did not faithfully represent the wishes and feelings of the people of England, and our desire that it should henceforward do so. But if we were right in desiring that Parliament should conform to public opinion, I think we are now bound not to disregard that public opinion. Such a result cannot be secured by Act of Parliament, but it may be attained by a moral determination on our part, individually and collectively, to look at great questions in a somewhat more liberal spirit than that in which we have been wont to look at them, so as to do away with the constant doubt and suspicion which now exists out of doors as to what the Lords will do upon the great questions of that day.

There is as much ability, there is as much knowledge, there is more experience in this House than in the House of Commons; and there is no reason whatever why we should not stand well with our fellow-countrymen and retain the position we once held by consulting their feelings and their wishes. I trust your lordships will not deem me presumptuous for making these remarks. (Hear, hear.) I make them with the conviction that both sides of this House must equally desire to stand well with the country. I look upon the disestablishment of the Irish Church, however it may be delayed, as inevitable. Your lordships' vote against this bill may be viewed with indifference, because there will be a conviction in men's minds that you will be compelled to reverse your decision. But if it is not viewed with indifference, it will, I fear, be because it will be regarded as a proof that your lordships refuse to do an act of justice and fair dealing to Ireland. (Cheers.)

The Archbishop of CANTERBURY strenuously opposed the bill, because it involved the principle of Church and State—the disestablishment of the Irish Church being demanded in order to establish religious equality.

I ask, can the English Establishment, can the Scottish Establishment, stand before that principle, if it be carried out consistently? I do not attribute to all the supporters of this bill a desire to overthrow all religious establishments, but I find in their ranks such a latent power connected with those who are well known as the strenuous advocates of the overthrow of all such Establishments, that I cannot but see considerable danger in the distance for our own Church. (Hear, hear.) To my mind it would be a less evil to continue with certain modifications the existence of the Irish Establishment than to sanction principles that would tend to subvert all Establishments. . . . I recollect that many years ago, in a Legislative Assembly in a neighbouring country, it was said, "*Ici nous sommes ni Catholiques ni Chrétiens.*" Now, I believe that the acknowledgment of Christianity by the State is the only true safeguard for the national prosperity, and when the time shall come that either in this or in the other House of Parliament it shall be said, "Here we are neither Catholic nor Christian," it will be an evil day for the country. (Cheers.)

Lord DERBY, who began by apologising on the ground of infirm health, but spoke with great animation, after criticising the conduct and motives of Mr. Gladstone, denied the moral competency of Parliament to carry such a measure of spoliation as had never been accomplished, except in the case of the monasteries, against ecclesiastical property in this country. If a certain length of possession gave a title to private property, prescription reaching far beyond the Reformation ought surely to insure tranquil possession to the Church of Ireland, unless indeed the old maxim, "*Nullum tempus occurrit Ecclesiæ*," must be read backwards. On the principle on which this bill was supported, the property of the great City companies might be equally confiscated; and as for the qualification that, at all events, Parliament might take away what Parliament had given,—in the first place, Parliament could not properly take away what it had given (else Blenheim and Stratfieldsaye were not safe); and, in the second place, Parliament did not give the Church of Ireland its property. But what, he asked, was the Roman Catholic grievance which called for so violent a remedy as this? The Catholics in Ireland had at present equality, unless equality implied equality of possessions. They were more free from Government control than in any other country of Europe. There was only one thing they did not possess, and that was the property of their neighbours. (A laugh and cheers.) There was no concession he was not prepared to make to Roman Catholics; but to no aggression on the rights of others would he ever give his sanction as long as he had a seat in their Lordships' House. (Loud cheers.) The present movement was, in fact, due to a strange combination of Catholics and of enemies of all religious endowments.

Noble lords say that the circumstances of Ireland are so different from those of England that the principle of disestablishment, even though adopted in Ireland, cannot extend to England; but, my lords, when the right hon. gentleman who introduced this measure says, "I am one of those who advocate religious equality all over the world," and when the principle which he lays down is supported by those who object to all religious endowment, it may be sooner or it may be later, but an attempt will be made to apply to this country the principle which is now laid down as the one which ought to be adopted in Ireland. How can the right hon. gentleman make head against his present supporters? There used to be told a story of the ostrich hiding his head in a bush, and then imagining that he could not be seen by his pursuers, and was free from all danger. I will not insinuate the sagacity of the bird by comparing it with those who think that they can escape from the consequences of this movement by hiding it from themselves. (A laugh.) The future may be obscure to them now, but the consequences will come as inevitably as light follows darkness. Let me first call your lordships' attention to a passage which represents the views and opinions of the Nonconformist party. Here is a passage from a recent number of the *Nonconformist*:—

The Irish Church question will not be finally disposed of before the public mind will be prepared to entertain proposals in reference to the Scottish Kirk and the Church of England. As it has been with our Establishments, so probably will it be with the others. Their time is fixed. Mr. Gladstone is but now treading on the verge of a wide region of change. He knows not whether his convictions will ultimately impel him. He may be regarded as raised up and qualified by Divine Providence for great and beneficial purposes.

(Hear, hear.) If the right hon. gentleman has been "raised up and qualified by Divine Providence" for the extinction of all endowments, he must now be walking on the verge of a precipice of the existence of which he professes to be entirely unaware. (Hear, hear.)

How novel a view it was that such a disendowment could be legitimate he showed by quotations from Lords Plunket, Palmerston, and Grey, and Mr. Gladstone. After adverting to the special difficulties

of a gradual disestablishment, he spoke of the impropriety of calling on her Majesty to act in direct opposition to the terms of her Coronation Oath.

I don't require to be told that the Sovereign is not responsible for the action of Parliament; but, my lords, the words of this oath are real or else the Sovereign of this country is not that which some persons would represent her to be. She has her opinions and her obligations, and she has the right to press upon any Ministers whom she may call to her service that she should not be called upon to do acts which are in violation of solemn engagements. (Cheers.) Her Majesty has been asked—

Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law, and will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, and the territories thereto belonging?

This her Majesty has solemnly sworn to do, and, my lords, these words constitute either a solemn and personal obligation on the Sovereign or else they are unmeaning and frivolous. (Cheers.) You cannot relieve the sovereign from that obligation. Her Parliament may pass a measure which she has no longer the power of objecting to, but even such circumstances do not relieve the sovereign from the obligation, the right, and the duty of representing to any Ministry which she may call to her counsels the position in which she has been placed; she is bound to protest when, in acting on their advice, she takes a step in direct violation of her solemn declaration and oath that she will maintain inviolate the United Church of Ireland and England. That oath would be violated if her Majesty endorsed a proposal to disestablish and disendow that which she has sworn to maintain implicitly. (Hear.)

He then described what he regarded as the positive evils which would result from depriving Ireland of the class of resident gentry supplied now by the clergy, and the substitution of a more intemperate ministry. It would be a conclusion dangerous to England, and inconsistent with the preservation of the Union; but to Ireland it would be fatal. He warned the House not to shrink from deciding as it thought right by the fear of a conflict which it had not provoked with the other House, or with a current of public feeling of which he doubted the existence.

We are now called upon to do violence to the principles which we hold most dear, to agree to that which in our belief will be injurious to the Protestant religion—a religion which we are determined to uphold—to agree to that which in our opinion is an invasion of the rights of property, and which must extend to all other property, while it is based upon principles which being once applied to Ireland must extend to England also, and produce confusion and dissension on a subject which of all others is the most calculated to give rise to those feelings. (Cheers.) For my own part I am told that the course I am taking is not a popular one. I do not pretend—no one, I suppose, does pretend—to be entirely indifferent to the feelings of my fellow-countrymen, but I have never yet courted popularity for the sake of popularity. (Cheers.) As long as I am a member of this House, I shall, without caring whom I offend or whom I please, express the honest conviction of my mind, and your lordships, in dealing with this question, will, I doubt not, be actuated by the same feelings. Your lordships will, I am sure, adopt whatever you believe to be right in principle, safe in policy, and wise in performance, undeterred by menace on the one hand, and by persuasions on the other. (Cheers.) But if you were not to pursue that independent course, and were simply to register the opinions of the House of Commons, it would be better not to be than to exist under such a slavery. (Cheers.) I am satisfied that your lordships will deal with this question according to your consciences and your judgment, and I believe that in so dealing with it, and in rejecting the hasty measure to which you are invited by the House of Commons to give assent, you will give fresh cause to a grateful country to thank God that they have a House of Lords, and to thank God that by the firmness of that House of Lords incalculable evils have been warded off from the people of this nation. (Loud cheers.)

The Earl of KIMBERLEY missed in the preceding speech any reference to justice to Ireland. He himself still saw a distinction between private property, to which there were natural heirs, and Church property, to which he thought the whole nation was heir; and he could not perceive the distinction between the principle of the present proposals for dealing with Church property, and the not very distant dealing with tithes, which was not usually represented as confiscation. He defended, moreover, the plea for the bill drawn from the consideration of Fenianism. It would be dangerous to legislate in a panic on threats of disaffection; but it was wise, when there was disaffection, to legislate with a view to remove its cause. As for the kind of legislation, he himself had at one time been somewhat in favour of concurrent endowment; but to carry out that the consent of the different religious bodies must be obtained, and it now appeared that they repudiated any such plan—Roman Catholics, Presbyterians, and Episcopalians alike. Well, then, they were driven to the alternative which his noble friend (Earl Grey) mentioned when he said that he should prefer disestablishment to the maintenance of the existing religious inequality in Ireland. That is exactly the position which he took and to which he thought they were driven.

The Bishop of LONDON explained certain expressions of his which had been construed as imputing unworthy motives to the author of the bill. He denied that this bill was founded on the precedent of that of 1833, or of any other Suspensory Bill, and showed that the present bill would entirely stop the action of the Church whenever a vacancy occurred. But his main objection was that there was not before them any scheme of disestablishment. When there was, their lordships would doubtless consider it carefully; but at present, besides discovering numerous difficulties in the way of forming such a

scheme, he could not discover the need for it, or, indeed, among moderate Irish Catholics the desire for it. Peace was what Ireland required. The Irish Church Establishment might be modified with advantage; but to destroy it would be to hand over Ireland altogether to the Roman Catholic Church, and to bring on the repeal of the Union.

As to religious equality, there can be no equality between a disendowed Protestant body and a powerful Roman Catholic body with a foreign prince at its head, who has the power of conferring titles of honour, and placing the chief dignity of his Church in a position which no clergyman of a disendowed Protestant Church can possibly assume. It is vain, therefore, to say that you are simply going to remove the Established Church and bring about religious equality. What you are going to do if you do not take care is this—to hand over Ireland altogether to the Roman Catholic Church—(cheers)—leaving the Protestant Church to do its work as well as it can, principally supported by contributions from societies in England. In the course of a short time in three-fourths of Ireland the Protestant religion, I do not say will disappear, for it will not do that, but it will be maintained by great effort; whereas you will have the rival and dominant Church in the most exaggerated form of its doctrines, most difficult for you to manage, always working on to the farther questions of the land and of the repeal of the Union. (Cheers.)

The debate was then adjourned.

The Boundary Bill was read a second time, and the Voters in Disfranchised Boroughs Bill and the Municipal Rate (Edinburgh) Bill passed through committee.

Their Lordships adjourned at twenty-five minutes before one o'clock.

ESTABLISHED CHURCH (IRELAND) BILL.

On Friday there was again a numerous attendance of peers and strangers. Prince Christian, Prince Louis of Hesse, and the Prince of Teck occupied seats in the Peers's gallery, which was filled by quite as large and brilliant an assemblage of ladies as before.

There was some preliminary business. Lord Brougham took the oath and his seat. A number of petitions, chiefly against disestablishment, were presented, and the Irish Reform Bill was read a first time.

The Earl of CARNARVON, in resuming the adjourned debate, regretted the introduction of the measure, because it was likely to further ultra-montane tendencies, but the present position of the question was owing only partly to the Opposition, and mainly to the conduct of the present Government. The Government commenced by promising a liberal policy. It redeemed its pledge by offers to endow a Catholic University, and to endow the different Non-conformist bodies in Ireland by a process of levelling up; it then retracted those offers, and raised a cry, "The Church in danger"; only to be justified by the gravest political necessity, and by its proceeding from a party in which some confidence could be rested. Nothing, he believed, could be more wanton, reckless, and frivolous than to build up together the fortunes of the English and Irish Churches—Churches like in doctrine but utterly unlike in circumstances. Still more, no cry could be more glaringly inconsistent in the mouths of the authors of a measure for the entire disendowment of the Church of England in the West Indies—

If it was simply the suspension of those ecclesiastical offices we might say there was some inconsistency, but when I tell your lordships that at this very moment her Majesty's Government have themselves introduced into and passed through the House of Commons a bill which does not suspend, but which absolutely disendows, the Church of England of every fraction of pecuniary assistance that the State has ever granted in the West Indies—(Opposition cheers)—my lords, I ask you, was there ever such an instance of gross, of glaring inconsistency as that which her Majesty's Government has thus exhibited? (Renewed cheers.) Here the cases are parallel. You have a Church connected with the State by the direct ties of Acts of Parliament, and receiving emoluments from the State; you have the clergy of the Church of England established in the West India Islands, and who, like the Irish clergy, are performing the parts of educated clergymen, raising, refining the cultivation of the lower classes among whom they live; you have, again, the hardship of the members of the Church of England being scattered in the West Indies among a negro population as the members of the Church of England are scattered in Ireland amongst the Roman Catholic population. They have gone there, and settled, and colonised upon what? Upon the faith of those State endowments which have lasted very nearly half a century. And, lastly, you have a Church which, inasmuch as there are few rich or no rich, when disestablishment occurs will be in a far more helpless position than the Church of England would be the moment it was disestablished in Ireland. (Hear, hear.) Now, I ask your lordships, on what principle is this distinction made? Is it that there is a vital difference between the latitude of Dublin and the latitude of Jamaica; or is it merely that it is a smaller sum that we have been in the habit of granting to the Church in the West Indies than to the Church in Ireland? What is the principle on which her Majesty's Government can discriminate between the two cases? Why is it that while they are the defenders of the faith in Ireland they disestablish the self-same Church in the West Indies? ("Hear, hear," and a laugh.)

There is an old Italian proverb which says, "May God keep me from those in whom I put my trust—(a laugh)—my own right hand will keep me from those whom I distrust"; and I am bound to say with regret and sorrow that I have come painfully and deliberately to this conclusion—that it is safer for the Irish Church, safer for her fortunes, safer for her doctrines, now while she still retains no small portion of her power, while she is unbroken by defeat, to make terms with her

open opponents rather than to commit herself to the protection of her professed friends. (Opposition cheers.)

As for the question itself, that divided itself into two points—disestablishment and disendowment. However reluctantly, he was ready to accept the disestablishment of a Church, the Church of a minority, which, though not without some great names, had signally failed, as a missionary Church, to make converts, and, as a garrison Church, to conciliate the disaffected. He was ready even to accept its disendowment, but in a modified form; a disendowment that is, by which property dedicated to religious uses should be converted indeed, but not to a lower purpose, and so that a Church, an exotic, but whose feebleness and incongruities were the fault of the State, should not be turned out, without provision, "into the cold." His lordship concluded by saying:—

My lords, let us not forget that for 300 years that Church has been trained and nourished as an exotic—nourished by the State. (Hear, hear.) What more has any State ever done for a Church—where has there ever been any Church more dependent on the State? If it was wrong in the first instance to establish this Church, it was the fault of the State. If it has made but few converts, it is the fault of the State. If, again, it is hated by the Roman Catholics, and has become a political offence in their views, still it is the fault of the State, and, therefore, while I say that on an examination of the whole case I am ready, though unwillingly, to accept disestablishment, and while I am prepared to accept disendowment in a partial way, I think we have a right to say and to earnestly contend that on every principle of reason, logic, and justice there ought to be a most ample and generous consideration of the Irish Church. To do anything else than give it that consideration would be a most grievous sin. To do anything else would be a piece of iniquity on the part of the State; and allow me to say also that it would be a piece of great impolicy on the part of the Roman Catholics. (Hear, hear.) My lords, on a great question of this kind there ought to be an absence of personal feeling; but I must confess that it is not without considerable pain I find myself alone in this position. It is painful to me to find myself alone, for I suppose I shall be supported by scarcely one of my political friends; and it is more painful to me still to find myself acting in opposition to the most reverend prelate the head of the Church. Occupying this position, I speak more for the purpose of discharging my own conscience than in the hope of influencing anyone else; but I do say in the interest of the Church of England, and in the interest of the Church of Ireland, united up to this by statutable connection, but inevitably, as I believe, to be disunited before long, though still to be bound, as I trust, in a spiritual union not less closely than before—I say that in the interest of these two Churches, though I would not have brought forward this measure, yet having it before me, I cannot take the responsibility of rejecting it. (Loud cheering.)

Lord REDDESDALE, in opposing the bill, contended that to touch the property of the Irish Church was a sacrilege, and to call upon her Majesty to consent to a measure of this kind would be a most unjustifiable attempt to make her violate her Coronation Oath.

It seems to be the opinion in the present day that the Sovereign has no right to have a conscience. (Loud cheers.) It is said that the king can do no wrong, that his Ministers advise him, and that he acts upon their responsibility and not upon his own. Again, we must use plain words in speaking of these things. Does anybody hold that in the day of judgment Ministers can stand between God and the Sovereign, and say that the act was theirs—that the Sovereign is not responsible, and that his conscience cannot be affected by what was done? I say that to use language of this kind—to say that "the king can do no wrong," and to apply that phrase in such a way as to mean that the king can have no conscience at all—is tantamount to saying that God does not reign over us, and that He may be mocked. (Cheers and cries of "Oh," and murmurs from the Opposition benches.) Well, I distinctly say that such is my opinion—(cheers)—and I believe that no one else can speak plainly or think plainly upon the subject without coming to the same conclusion.

The Duke of MARLBOROUGH could not reconcile Lord Carnarvon's criticisms on the bill with his intention to vote for it. He defended the Ministry from Lord Carnarvon's charges against it of inconsistency, causing some Opposition merriment by drawing the conclusion from expressions which he quoted from Lord Mayo's speech of an intention to endow various professorships in a Catholic University that nothing could be further from a plan for the endowment of such a University. It was Mr. Gladstone and Earl Russell who, he contended, had been really inconsistent. He went on to denounce the bill as an attempt to break to pieces the English Church, which had been one with the Irish from the time of the Councils of Constance and Basle; and he denied that the overthrow of the Irish Establishment was called for, on the ground either that it was an offence to the Irish people or that it had failed to accomplish its mission, not, indeed, as a proselytizing Church, which it was not, and ought not to be, but a National Church.

Lord DUFFERIN advocated the second reading, not as representing his party, but as an Irishman and a Churchman.

The Archbishop of YORK dwelt upon the impracticability of working the Irish Church if the House passed this Suspensory Bill, which, he warned their lordships, by reference to other suspensory bills, might, though stated to be for a year, last in operation for many years. He attacked the measure as making no proper provision for discipline in the case of vacancies of sees and parishes; as a spoliation of the Protestant laity, whose wrongs no one seemed to have regarded, and as in its financial arrangements unjust and ungenerous. There were some who might think disestablishment a question open to argument. But this bill was framed upon the assumption, not

only that there would be total disestablishment, but total disendowment as well.

And let me assure your lordships that the great majority which in another place supported this bill was in favour of disestablishment alone; and I say, of my own knowledge, that several of those who swelled that majority will cease to swell it the moment they understand that you are going to strip the Irish Church naked, to disendow as well as disestablish it. It is said, I know, that this is not a bill really for disendowment, because when all the facts are fully ascertained and parties have made up their minds in what manner the revenues of the Church are to be applied, some fragments of the original amounts may find their way back to particular parishes. But when you come to announce this to the localities, and say, "We have reconsidered the matter, and you may have the clergyman back again," what will be the indignant answer? "You have wrecked our system, you have broken up our congregations—most of the God-fearing persons among us have gone to where they could hear the blessed sounds of the Gospel, while some have fallen into the only place of worship that was open, the Roman Catholic chapel; and now you come to us with money in your hands, unfaithful stewards of a great trust, and offer to set up the Church again. Go, we can trust you no more." (Loud cheers.) That is one of the consequences of the bill, and it applies equally to poor and remote as to large and populous parishes; for I say that once you have shut up a church for a long time, even though you may wish to open it again, you will be unable to do so; the thing is impossible. And it is for those reasons, and not because of any blind and bigoted hatred of the words "disestablishment" and "disendowment," that I shall vote without hesitation, when the time comes, against a bill which is fraught with rank injustice, against this crude and ill-considered measure. (Cheers.) I do not challenge the motives of those promoting this bill, for the motives of mankind are mixed; but I say that this bill was not drawn by any one having at heart the true interests of the Irish Church or the Irish clergy. The revenues, we are told, are to be applied to "Irish purposes." What are they? The Irish purposes to which they were intended to be applied were to guide the steps of men and to teach children to remember their Creator in the days of their youth; and, Irish or English, those were very good purposes. But, if these revenues are now to be applied in building roads at the end of which there ought to be bridges, or bridges to which there are no roads leading—such as I myself saw in Ireland in 1849 after a lavish expenditure of public money—(laughter and cheers)—then I have no hesitation in saying that these "Irish purposes" will not prove satisfactory. They will offend the legitimate prejudices—if you like to call them prejudices—and they will shock the religious feelings of many in this country; they will shock the Roman Catholics themselves, they will shock us, and they will shock the Dissenters. For everybody knows, however you may refine upon it, and however the noble earl may strive to point out different purposes to which Church revenues have been applied, that there exists a very strong feeling of this kind; once a deposit of money has been given and applied to religious uses, you had better, upon the whole, keep it there, and by so doing you will please nine-tenths of the population, who would rather that such funds continued to be applied to holy purposes than to any baser or lower object. (Hear, hear.)

The whole attitude of the Church in Ireland would be altered the day they disestablished and disendowed it. (Cheers.)

The clergy, we are told, are to have their vested rights respected. The right hon. gentleman who conducted this debate in another place told us that three-fifths of the endowments would be saved to the members of the Established Church—I think he used the words, "three-fifths of the income will remain to the Church as a corporation." Was there ever a more transparent fallacy than this? The truth is, we are dissolving the Corporation, or whatever it is; we are confiscating the patron's right, representing two-fifths, and we are giving the remaining three-fifths to the present holders. The figures themselves are wrong, because it must not be forgotten that some of the older clergy are also the richer, and, therefore, it makes it more convenient to say that the interests are divisible into two equal parts. The Irish clergy are a very poor body of men, little better off than English curates; and look what an unhandsome proposal you are making to them. You say political necessity requires that you should confiscate their revenue; you add, "We leave you one half of your income in order to raise a permanent fund which exists already." Now, will you give this half to the incumbents? If so you leave nothing for the perpetual corporation. And if the incumbents are to convert the half into an annuity, we shall have to look to a very poor body of men to provide us with another, at a sacrifice of half their income. After this you have the satisfaction of saying that you do them no harm, and have left them in full possession of their vested interests. I am sorry to say this is by no means the worst of it; we have propositions here so ridiculous that I cannot fully place them before your lordships. The Irish Church is, in fact, to be put through the process of being "run out." To show what an Irish layman thinks of this proposal, I will read a passage from a pamphlet by Mr. W. Bence Jones, who writes:—

It has been said that, to let the present incumbents go on as they are till their parishes become vacant by death will be favourable to the Church, because it will make the change more gradual. This is wholly a mistake. Such a course will hinder all enthusiasm. It will never be clear when the right time for an effort has come. In truth, the bitterest malice could contrive no plan more hurtful to the Church.

In charity we must assume it was not meant in malice. Let us consider the case of small and large parishes in process of being "run out." There are, I believe, 114 parishes having less than twenty-five souls. A proposition is made to combine a certain small parish with others, and form a parochial district. "Oh, no," is the answer. "Our clergyman has got a new set of teeth, and we will bolster him up to last us a few years more. We cannot join you." Then take the case of a large and crowded parish ministered to by an aged clergyman whom we should desire to move to a less laborious work, that a younger man may take his place. But the parish says, "No; the endowment dies with our incumbent; so we will feed him up and keep him at work as long as the life is in him." (Hear.) That is not all; a constant jealousy will exist between parishes, and can you expect

poor populations to pay tithe and give voluntary contributions for a curate besides? It's not at all likely. My lords, the bill is a crude, unequal proposal for regulating unjust violation. (Hear, hear.)

He hoped, therefore, their lordships would not be deterred from marking their sense of this "monstrous" measure. The Irish Church had abuses; but it had had a very difficult part to play, and might eradicate them as the Church of England had eradicated many of its own abuses.

I am here to-night, my lords, not because I belong to what has been called elsewhere "a trades union of bishops." I have not come here because I believe anything will happen in my time to the temporalities of the Established Church at home. I come here because I believe that body which is one with me in faith and in practice, which owns the same Saviour, which teaches out of the same Bible, which looks forward to the same Heaven, is bound to me by stronger ties than ties of party, and because it would be infamous and cowardly for one in my position to be found wanting in an hour of trial such as this. (Hear, hear.) I have pointed out the defects in this bill, I have offered my testimony to the good the Irish Church does, and I conclude by expressing a hope that some measure will be found short of disestablishment and disendowment for pacifying the Roman Catholics of Ireland. (Cheers.)

Lord ROMILLY thought the bill took away no one's property and interfered with no one's rights. Present ecclesiastical incumbents would be entitled to compensation, and possible successors were not injured by losing their chance of succession to places not vacant in a corporation, nor donors to such corporations by a legislative interference with the disposal of their gifts, which was a right acquired by the State in return for having long excepted their property from the rules against perpetuities. It seemed to have been generally assumed on the opposite side that a Church existed for the benefit of the corporation of the Church. But if, as he thought was the truth, it existed for the religious improvement of the nation, he believed these higher interests would be promoted by this bill.

The Archbishop of ARMAGH declared that the bill would throw the whole ecclesiastical system in Ireland into confusion, and that it would prove especially unjust to the poorer clergy, by taking away the episcopal patronage, which was their peculiar resource. The disestablishment, of which this was the preliminary, was, he earnestly contended, a violation of Lord Castlereagh's compact—acquiesced in by the Catholics themselves—on which the Union was based.

Don't imagine that if you overthrow the Irish Established Church there will not be, as there was in earlier days, a very extensive emigration of Protestants, comprising many of the best, the soundest, most loyal, and most industrious of her Majesty's Irish subjects. You will put before the Irish Protestants the choice between apostasy and expatriation, and every man among them who has money or position when he sees his Church go will leave the country, thus weakening the dominion of England over it. Will you, then, adopt a course which will certainly cause those who have proved themselves for 300 years to be the best friends and defenders of English rule to flee from a country which they will think doomed and accursed? If you do that you will find Ireland so difficult to manage that you will have to depend on the gibbet and the sword; and I think you will then have reason to regret that you have no longer the aid of that Christian Church which kept your people together and made English law, English authority, English freedom, and an English Bible respected and beloved. (Cheers.)

The Earl of CORK, in supporting the bill, said that if that appeal, backed as it was by such large majorities in the House of Commons, was not listened to, a fresh opportunity would be afforded to the enemies of British rule to urge the uselessness of appeals to the Legislature for the redress of Irish wrongs.

The justice of the claim of nearly five millions of Roman Catholics to equality is undoubted, and the expediency of acceding to it indisputable. Let us, then, beware how we ignore the one and deny the other. The act of 1689 for abolishing prelacy in Scotland commenced with this preamble:—

Whereas the estates of this kingdom in their claim of right declared that prelacy is and hath been a great and insupportable grievance to the nation, and contrary to the inclinations of the people, &c.; the King and Queen's Majesties do declare that they will settle that Church government in this kingdom which is most agreeable to the inclinations of the people, &c.

That act gave peace and prosperity to Scotland. Let me entreat your lordships to imitate the wise policy of your ancestors, and no longer to oppose a measure which is ardently desired by the people of Ireland. (Hear, hear.)

The Duke of RUTLAND objected to disendowment as unjust, inexpedient, and uncalled-for. It was confessed by Earl Russell himself that the Irish Church promoted religion and morality. But it was to be put down for the sake of a newly-discovered principle of equality. He denied that it was a badge of conquest—which the Roman Catholic Church much more really was—or that this House should be moved by the fear of dissenting on this subject from the other House, which had already committed political suicide.

The Duke of SOMERSET deprecated the confounding of disestablishment with disendowment. Disendowment was not the object of the bill; and he denied the obligation of explaining beforehand the working out of the consequential arrangements, which must be matter of future deliberation.

What the scheme of distribution may be I confess I do not know, for I have not seen it. (Loud cheering from the Ministerial benches.) I admit it; I admit that I do not know what the scheme is, and that I am not prepared to discuss it. (Renewed cheering from the Ministerial side. I have not heard, up to the present, of any one who is prepared to discuss it. (Hear, hear.) All I have heard is the proposal that three-fifths or two-thirds of the property of the Church will still remain to it, and that all vested interests are to be respected. I

admit to the full the great difficulties of this question. I heard the speech of the right rev. prelate last night; it was a very able speech, and I agree with a good deal of it. It showed me that before dealing with this subject we must consider it much more completely. (Loud cheering from the Ministerial, followed by counter cheering from the Opposition, benches.) At the same time I say this bill has a value; and for this reason, — it is a declaration to the people of Ireland that we are prepared to consider it. (Cheers.) If you come to details, I admit there are great difficulties in this bill. I cannot conceive myself how it is to work. (Loud and long-continued cheering from the Ministerial benches.) Yes: I am willing, to discuss this question with you. That was the reason which induced me to rise; I am not going to make a party speech. (Hear, hear.) But you say that this bill is brought forward with a party motive; that we want to turn you out and to get upon those benches ourselves. For my part, I am tired of them already. (Laughter.) What I want to get in—to get into that place of humiliation! (Loud cheers.) It is difficult for us to get in, it is much more difficult to get you out. (Cheers and laughter.) I advise you in your own interests to go out, and stay out as long as you can. (Laughter and "Oh, oh!") I assure you that I enjoy myself very much more upon this side of the House than I ever did upon those benches. (Laughter.) But to return to this bill. Under it we are invited to deal with the Church in this way:—If a bishop dies he is not to be replaced, or if the incumbent of a parish dies he is not to be replaced. But vested interests, as long as they continue, are to be preserved. Therefore, in one diocese a bishop may live for thirty years—and I hope that many of them will live for the next thirty years—and retain full jurisdiction, while the very next see may be vacant the whole time. (Hear, hear.) In the same way one parish may have its incumbent performing his duties for the next thirty or forty years, while in the adjoining parish the voluntary principle perforce will be at work. As far as I can see, the whole state of transition is one that is impossible. (Loud cheering from the Ministerial benches.) If it is to be carried out it must be by some arrangement, but what that is to be I confess I do not know. I will take another case, that of my noble friend the Lord-Lieutenant of Ireland. I will suppose him attending with all his state, and with that great courtesy and ability which never fail to distinguish him, at some important gathering. By his side there will be a strong band of Roman Catholic bishops and archbishops, and some simple Protestant will naturally ask, "Where is our archbishop?" "Oh, the Protestant archbishop!"—the reply will be,—"he was abolished some time ago." (Loud laughter and cheering.) Now, to my mind that is anything but religious equality. (Loud cheers.) I do not understand how this religious equality is to be insured. I see so many difficulties in the way that the more one comes to think of it, the more one perceives what questions of magnitude and importance are involved. (Loud cheers.) But it is, I think, most important that we should show to our Irish fellow subjects that we are ready to entertain firm and conciliatory measures. (Hear.)

The Marquis of SALISBURY inferred from the very exceptional character of this bill, which would throw the whole ecclesiastical system of Ireland into disorder, that the design of it was to prejudice the question when it should come before the future House of Commons. The bill was said to leave three-fifths of the Irish Church's property to it. But it left this to the clergy. To the Church the measure was one of complete spoliation, as sweeping as human or radical ingenuity could devise. Then as to the Church of England argument—

I agree with my noble friend that the cry of "the Church in danger" is a cry of too serious a character to be lightly raised. I do not want to press that point, but I wish to know what you will do in the case of Wales and Cornwall, for instance, where the Church of England is in a great minority. It may not be a case of 12 per cent.—but I suppose legislation does not depend upon fractions (a laugh)—but it is a case of great minorities. If you once acknowledge the principle that the Church is to be disestablished whenever it is in a minority, how can you resist the application of the argument to Wales and Cornwall? (Cheers.) You may say that this bill will have no effect upon the Church of England, but has it not had an effect already? (Cheers.) In every part of the country the people are beginning to feel that the Church Establishment is not so safe as it was. (Cheers.) This is alike the feeling of the clergy and of the people, and both are beginning to prepare against the issue. And in what way do they prepare themselves? How does a Church suddenly turned into the wilderness prepare to protect itself? Why its first instinct is to protect itself by a strong development of sacerdotal organisation, an organisation which perhaps from a money point of view may not be of great value, but which I know will not be regretted by most of your lordships. (Cheers.) That will infallibly become more and more characteristic of the members of the Church of England when they begin to feel that their connection with the State is a mere question of time, and that, therefore, they must prepare themselves for the evil day.

Many lectures had been read to that House as to their duty, and he agreed with Lord Derby that it would be better not to be than to go through the humiliation of being a mere echo and supple tool of the other House in order to secure for themselves the luxury of legislation. (Loud cheers.)

I am not blind to the difficulties of its position in this peculiar age—I am not blind to the peculiar obligations which lie on the members of this House in consequence of the fixed and unalterable constitution of this House. I quite admit—every one must admit—that when the opinion of your countrymen has declared itself, and you see that their convictions—their firm, deliberate, sustained convictions—are in favour of any course, I do not for a moment deny that it is your duty to yield. It may not be a pleasant process; it may even make some of you wish that some other arrangement were existing; but it is quite clear that whereas a member of a Government, when asked to do that which is contrary to his convictions, may resign, and a member of the Commons, when asked to support any measure contrary to his convictions, may abandon his seat, no such course as this is open to your lordships, and there-

fore, on these rare and great occasions on which the national mind has fully declared itself, I do not doubt your lordships would yield to the opinion of the country. (Cheers.) But there is an enormous step between that and being the mere echo of the House of Commons. (Cheers.) My lords, I quite admit that the difficulty to ascertain the opinion of the country may be great. Perhaps no more striking instance of that ever occurred than in reference to this very question thirty years ago. The tide turned against it. Popular opinion changed. The measures sent up to your Lordships' House were systematically rejected, and in course of time it turned out that you were right—that you knew the opinion of the nation better than the House of Commons. The nation became apathetic, the question slept, and for a whole generation we have heard no more of the Irish Church. (Cheers.) That is a proof at once of the difficulty of deciding what is the opinion of the nation, and as to the duty which is incumbent upon you that the course you will take will be one not less of firmness than prudence. (Cheers.) I have no fear of the conduct of the House of Lords in this respect. I am quite sure, whatever judgment may be passed on us, whatever predictions may be made, by your term of existence long or short, you will never consent to act except as a free, independent House of the Legislature—(cheers)—and that you will consider any other more timid or subservient course was at once unworthy of your traditions, unworthy of your honour, and most of all unworthy of the nation you serve. (Loud cheers.) I admit that the future is full of difficulty, and that on many questions of doubt and perplexity which may be submitted to the House your prudence and judgment may be sorely taxed, but I am quite clear with respect to this bill, so vague, unmeaning, ill-constructed, and having behind it projects of change so vast, so crude, so sweeping, your lordships can have but one duty, and that is to reject it. (Loud cheers.)

Lord LYTTELTON supported the bill, though he wished it had not been introduced this session; and it was opposed by the Earl of HARROWBY and the Bishop of KILLALOE.

The House adjourned about one o'clock.

ESTABLISHED CHURCH (IRELAND) BILL.

On Monday the House presented a very striking scene. The spaces allotted to the accommodation of members of the House of Commons and of the general public were crowded with men of all parties, and of many ranks of life. The galleries which surround the gilded chamber of the peers were so thronged by ladies in elegant summer toilettes that some of the fair listeners could not get within the door. Three princes of the blood royal—the Heir Apparent, the Duke of Edinburgh, and the Duke of Cambridge—occupied the first of the cross benches; and two foreign princes, the husbands of two of her Majesty's daughters—the Prince of Hesse and Prince Christian—sat amid the ladies upstairs. There were some seventeen or eighteen bishops upon the episcopal bench; and throughout the whole area of the House there were but few vacant spaces upon the seats allotted to the accommodation of lay peers.

The Duke of ARGYLL reopened the debate. His arguments were addressed to nearly all the points which had been raised in the previous stages of the discussion. He defended the bill before their lordships on the ground that it was primarily intended to prove to the Irish people that this question would be dealt with without delay, and as a second consideration to save the funds of the Church. The present Government, as represented by the Secretary for Ireland (since he could not appreciate the Duke of Marlborough's distinction between endowing professorships and endowing a University), had itself evinced a sense of the necessity of doing something. But it had done nothing. The occupants of the episcopal bench, with the *esprit de corps* existing between all Established Churches, had adopted the ecclesiastical motto, "*Non possumus*." Hence the task was forced on the Liberal party. And in the plan it had chosen he was convinced it had decided rightly in not attempting to effect that for which, independently of other objections, the funds would have proved totally inadequate—viz., indiscriminate religious endowment. Addressing himself to the observations of Lord Redesdale, who had treated the property of the Irish Church as the property of God, he questioned the merit of endowments as proofs of individual faith or virtue; and maintained that no property could be said to be devoted to the service of God, if it was so applied as to be productive of injustice, and to provoke contention and anger, instead of being serviceable for the propagation of a gospel of peace and love.

The Bishop of OXFORD read, written broadly over the whole of the Duke of Argyll's courageous speech, the title "Presbyterian." He asserted that, whatever might be alleged, there was a clear intention to disendow, and the expediency and justice of this he denied. The circumstances of the Canadian Church were entirely unlike those of the Irish Church. A nation or Church in its youth could dispense with endowments. A nation's youth was the time of endowments; but a Church which had once been endowed formed, as did men, habits under these circumstances, and it was ungenerous and unfair, in spite of Mr. Spurgeon's congratulations to the Irish Church on its threatened fate, to abandon it, despoiled of its ancient endowment, to an unequal conflict with religious bodies which had not been endowed. He maintained that to confiscate the property of the Irish Church, which was still the Church of St. Patrick, would, besides being most unjust to the 700,000 Protestant souls, be unjust to the Church of Ireland itself, and would be to allot the penalty before allotting the blame—blame which, when the accounts were fairly cast up, would be found to attach first of all to the English Government, which had, as

Boulter, Spenser, Swift proved, made the Irish Church the meanest instrument of our misrule. He urged, finally, the rejection of this measure, as what might be, he would repeat, represented as an attempt to buy off assassins; as unfair, since it would deprive Ireland of the most intelligent and energetic class of the community; and as a scheme which would, in deference to the sentimental grievance which persons felt at the possession of property by their neighbours, endanger the highest religious and political interests of the country.

Lord SHAFTESBURY was vehemently opposed to the disestablishment of the Irish Church. He, moreover, considered the bill feeble, meagre, and insignificant. But he feared that its rejection on the eve of an election might be used to induce a feeling that the House was opposed to a full inquiry on this subject, and might thus prove injurious to the Irish Church. He concluded by announcing his intention, out of regard to the opinion of friends, of taking no part in the division.

Then followed the Duke of Richmond, Lord Bandon, and Lord Clancarty against the bill, and Lord Houghton and Lord Granard in its favour. Lord RUSSELL opened his remarks with unusual spirit; and, in allusion to Lord Derby's comments upon the grants of land which had been made to the Dukes of Bedford, good-humouredly bantered the noble earl upon the attitude assumed by the head of the house of Derby in the reign of Queen Elizabeth, his opposition to Lord Burleigh, and the part he was alleged to have taken on behalf of Queen Mary of Scots. He contended that the Irish Church not only failed in promoting religion and morality, which were the only true objects of a Church, but worked great harm by keeping up among the people the feeling of inequality. This might, indeed, have been assuaged had Mr. Pitt's pledge given at the Union been redeemed. As it was, a cure of this grievance of inequality was imperatively demanded. He himself at one time had thought, but he thought no longer, that an endowment of the other religious bodies in Ireland would be sufficient. The Conservative party in this House appeared ready to reject the measure of relief which this bill contained, notwithstanding its approval by a majority of the House of Commons, but he warned them, by a reference to the precedents of the Catholic Relief, Corn-law Repeal, and Reform Bills, that if this bill were rejected bills would be sent up from the other House by still increasing majorities for the disestablishment and disendowment of the Irish Church.

The LORD CHANCELLOR rose and spoke for two hours and three-quarters. His speech was able and elaborate, but it dealt so much with details that, coming at the close of a protracted debate, it proved a little tedious. Its opening argument was devoted to proving that the bill was so framed that it could not possibly be worked without producing the greatest inconvenience and confusion; and the noble and learned lord then went on to contend that the disendowment of the Irish Church was consistent with neither justice nor policy. Its interference with the glebe lands, the allotment of which formed part of the settlement of Ulster, and with the arrangement of the tithe rent-charge, were adduced as instances of the injustice that it would work, while as a matter of policy it was condemned, on the ground that it would not satisfy the Roman Catholics, or lead to the pacification of Ireland. He concluded by keenly criticising the origin and objects of the bill, and by advising the House, without being moved by the decision come to by the House of Commons, to judge the bill on its own merits, and to reject it as an attack on sacred property, on the supremacy of the Crown, and on the interests of Protestantism and of peace in Ireland. [As the noble and learned lord resumed his seat at a quarter to two o'clock precisely, there was a loud and general burst of cheering, which seemed to come from all parts of the House, and which certainly sprang as well from the galleries devoted to strangers and members of the House of Commons. On the Ministerial side of the House the cheering was again and again renewed, so as to be prolonged for an unusual length of time; and after all visible manifestations of sentiment in the galleries had been suppressed, there was still an under-current of applause, referable apparently to the action of boot-heels and umbrellas.]

Earl GRANVILLE made an effective and animated reply, in the course of which he referred to Lord Redesdale's speech, about which he would rather not express an opinion. He preferred quoting from a modern poet to describe that speech:—

In holy horror, in pious grief,
He solemnly cursed the rascally thief;
Never was heard such a terrible curse.
But what gave rise
To no little surprise,
Nobody seemed one penny the worse.

In conclusion, he said he had little doubt of the ultimate result.

There will be great difficulty in settling some of the details for the disestablishment of the Irish Church; much time will be taken to make the preliminary arrangements; but in a very few months the battle of justice and religious equality against an ascendancy which is politically wrong and is injurious to the Protestant religion will be fought and will be won. (Loud cheers.)

The House divided—

Content	97
Not-content	192
Majority	95

The result was received with cheers.

The House adjourned at five minutes past three.

HOUSE OF COMMONS.

NATIONAL EDUCATION.

On Wednesday Mr. H. A. BRUCE, in moving the discharge of the order for his Elementary Education Bill, took the opportunity of replying to the speech of Lord R. Montagu some weeks ago, in moving the Education vote. He criticised sharply the figures and facts produced by Lord Robert to support his remarkably sanguine estimate of the educational condition of the country, and complained bitterly of the contempt with which the Minister had treated the adverse statistics published by the Manchester and Birmingham Educational Aid Societies. But he consoled himself with the remembrance that the Vice-President had treated his official superiors with equal disrespect, for while the Duke of Marlborough in the other House admitted that some considerable measure of improvement was necessary, his Vice-President maintained that the present system, with a very slight development, would suffice for all our needs. Canvassing the future prospects of education, Mr. Bruce was of opinion that the religious or denominational difficulty was very slightly felt by the people—except by the Roman Catholics—and, admitting the importance of religious education, he laid it down as a main principle of action that while the State ought to provide a national and universal system of education, the religious character of it should be left to the locality and to the parents of the children. To the argument of the "pocket"—though he refused to believe that the country would ever refuse its assent to an efficient educational system because of its cost—Mr. Bruce offered the reply that every pound spent in education would be amply repaid by saving in police and prison expenditure. And while he admitted that in the country districts, where the population was sparse, a large assistance from the State might be necessary, he showed by statistics that in the large towns a very minute extension of voluntary efforts would make a rate unnecessary, or at least reduce it to the very smallest proportions.

Mr. DIXON vindicated the accuracy and good faith of the Birmingham statistics, and anticipated that this question would be the first to be taken up by the new Parliament. He predicted, too, that the principle of rating would be cordially adopted by the new constituencies.

After some remarks from Messrs. GREENE, SAMUELSON and HUBBARD, the last of whom strongly condemned the rating system,

Lord R. MONTAGU repeated and demonstrated with much circumstantiality that the Manchester and Birmingham returns were entirely fallacious, and that his own figures were practically unrefuted. He canvassed minutely the provisions of Mr. Bruce's bill, chiefly with the view of showing that it would largely increase the cost of education, and that it afforded no security for its quality.

Mr. JACOB BRIGHT supported the rating principle without reserve, while Mr. FAWCETT held it to be useless unless associated with compulsory attendance. Mr. G. POTTER was for making education compulsory on all children admitted to workshops or factories; and Mr. W. E. FORSTER expressed a confident belief that the new Parliament would adopt the principle of State education. Mr. HENLEY objected to the bill that it would break up the voluntary system, and after some observations from Mr. RAMSAY, Mr. AKROYD, and Lord F. CAVENDISH, the bill was withdrawn.

IRISH FISHERIES.

The rest of the sitting was taken up by Mr. Blake's Sea Fisheries (Ireland) Bill, the chief provisions of which are to establish a Sea Fishery Board in Ireland to make regulations as to trawling, &c., and to make advances to Irish fishermen for the purchase of boats, nets, &c. Lord MAYO, though taking objection to many of its provisions, assented to the second reading of the bill as an acknowledgment that something ought to be done for the relief of this decaying Irish industry, and that the subject was ripe for legislation. Mr. SHAW-LEFEBVRE gave a singularly guarded approval to the principle of the bill.

Mr. MILL justified the proposal to advance loans to the fishermen on the soundest principles of political economy. The bill was then read a second time.

Some other bills were forwarded a stage, and the House adjourned at five minutes to six o'clock.

THE BRISTOL ELECTION.

On Thursday, Mr. HOWE brought up the report of the Bristol Election Committee, unseating Mr. Miles on the ground of bribery committed by his agents, but without his knowledge or consent. The committee also presented a special report, containing a long string of names of voters bribed; and Mr. Serjeant GASELLEE gave notice of his intention to move to-night that the Attorney-General be directed to prosecute these persons.

THE PEEL STATUE.

On the motion for going into Committee of Supply, Lord ELCHO proposed a resolution to remove the Peel statue from its present site in Palace-yard. He criticised sharply the artistic merits of the statue, pronouncing it a disgrace to Peel's memory, and suggesting that it should either be melted down, buried, or put under "Buxton's Extinguisher" on the other side of the way. After a long and lively discussion on the subject, Lord J. MANNERS explained the share the Board of Works had in the erection of the statue, but without making any particular defence of it, and on a division Lord ELCHO carried his motion by a majority of 111—182 to 71.

MR. DISRAELI ON FOREIGN AFFAIRS.

The next topic was Mr. DISRAELI's recent speech at the Merchant Taylors' dinner, and for an hour or more the House was plunged into one of those angry

and excited bursts of recrimination which, earlier in the session, were of almost nightly occurrence.

Mr. GRANT DUFF led off by reading this passage from the speech:—

When we acceded to office the name of England was a name of suspicion and distrust in every foreign Court and Cabinet. There was no possibility of that cordial action with any of the Great Powers which is the only security for peace, and in consequence of that want of cordiality wars were frequently occurring.

He asked Mr. Disraeli whether, when he made this speech, he was aware that in 1866 Lord Derby had earnestly requested Lord Clarendon to retain the seals of the Foreign Office? With a sneer at Mr. Disraeli's tendency to indulge in post-prandial vapourings, Mr. Duff reminded the House that in 1858, at the Slough banquet, he had made exactly the same charge, and he wound up with a bitter and carefully elaborated personal attack on the Premier.

Mr. DISRAELI, dismissing Mr. Duff's philippic with the remark that the "exhibition" hardly repaid the House for the waste of time, replied to his question that the report he had quoted was substantially correct, and asserted emphatically that it was a fair representation of the literal truth. But he disclaimed all intention to attack Lord Clarendon, who had only been Foreign Minister a few months when the late Government went out. It was the system prevailing during Lord Russell's seven years' mismanagement of the Foreign Office which he had denounced. Lord Clarendon had the misfortune to inherit difficulties from his predecessor, and had transmitted them to his successor.

Mr. LAYARD refused to be put off with "chaff," and demanded a more explicit answer. What were the "wars frequently occurring"? Would Mr. Disraeli mention half-a-dozen, say? In what foreign Court was the name of England "a name of suspicion"? Lord Russell, he maintained, had preserved the peace of Europe in the Danish and American wars, when the Conservative party did everything they could to involve the country in war; and provoked by the loud denials of the Ministerialists to this sweeping statement, Mr. Layard launched into a sharp attack on Lord Stanley's foreign policy.

Mr. COCHRANE retaliated that Mr. Disraeli's language was absolutely true, and described the results of Lord Russell's "muddle-and-muddle" policy.

Mr. GLADSTONE protested earnestly against the strain of this and other orations which Mr. Disraeli was in the habit of making to similar sympathetic audiences. These inflated eulogies of himself and sweeping condemnations of his opponents were part of a system of which Mr. Gladstone remarked that it must be more damaging to the Government than to its opponents. He refused to allow Mr. Disraeli to take refuge in the pretext that it was only the general foreign policy of the late Cabinet which he had attacked, for during a great part of that administration Lord Clarendon had frequently been consulted on foreign affairs, and had been charged with an important mission. On this and on other occasions Mr. Disraeli had done his best to injure Lord Clarendon, but on each occasion it was in the teeth of direct and emphatic testimonies by Lord Derby to Lord Clarendon's public services.

Lord STANLEY brought the controversy to an end by a brief defence of the acts of his foreign administration impugned by Mr. Layard, particularly in regard to the Alabama claims, the Spanish claims, the Luxembourg guarantee, and the Cretan insurrection.

In Committee of Supply, Mr. HADFIELD made his annual motion for the reduction of the *Regium Donum*, but, yielding to the advice of several Irish Liberal members, he did not press it, but allowed the vote to be taken in its entirety.

A number of votes in Class VII. of the Civil Service Estimates were agreed to, as well as a vote of 300,000. on account of the Packet Service Vote.

BRIBERY AT ELECTIONS.

The House then took up the Corrupt Practices Bill.

On clause 5 a third or fourth discussion of the main principle of the bill was raised by an amendment of Mr. CRAUFORD, to retain the jurisdiction in the hands of the House, instead of transferring it to two judges. Mr. HARDY's reply to the proposal was a very distinct intimation that as the Government considered the transfer of jurisdiction the essence of the bill, they would hardly think it worth while to go on with it if the charge were made. This was repeated by the SOLICITOR-GENERAL. Mr. MILL argued in favour of a preliminary local inquiry by a revising barrister at the public expense; and Mr. CHILDERS, admitting the importance of a local inquiry, suggested that it should be confided to a barrister who would collect evidence, and lay it afterwards before a select committee, which should have the power of determining whether the election were void or not. Mr. LOWE pointed out as arguments against the present tribunal that it was composed of men liable to suspicion of political bias, and that it sacrificed the advantages of prompt and local inquiry. In favour of it there was but one—the importance of retaining the jurisdiction in the hands of the House—to which he replied that the House, as a body, had long ago parted with it. Sir R. PALMER and Sir G. GREY were in favour of retaining the present tribunals with amendments, and Sir Roundell looked for the cure of corruption to the encouragement of a healthier public opinion. Lord AMBERLEY and Mr. T. CAVE made some observations to an impatient House, and on a division the amendment was rejected by a majority of 20—178 to 158.

A lengthened squabble on the question of adjournment followed. More than an hour was wasted, and in the end the further progress of the bill was adjourned.

The Irish Reform Bill was read a third time and

passed, and, some other orders of the day having been forwarded a stage, the House adjourned at ten minutes to two o'clock.

THE ADMISSION OF FOREIGN CATTLE.

At a morning sitting on Friday, the Metropolitan Foreign Cattle Market Bill came on for consideration. In moving that the House should go into committee on the bill, Lord ROBERT MONTAGU explained that the lesson they had learned from the cattle plague was embodied in the bill; but the Government could not claim the credit of originating it because it had originated in the House itself. The real question at issue was whether the loss that occurs from a sense of risk lest the cattle plague should be introduced, and by the cattle plague entering England would exceed the loss caused by the restriction put upon the foreign trade by adopting this security against contagion. He remarked that the trade in foreign cattle is confined to fat cattle destined for immediate slaughter. Mr. MILNER GIBSON moved the following amendment:—

That the proposal to pass a permanent law requiring that in order to prevent the introduction of the cattle-plague into this country from abroad all foreign cattle and other animals imported into the port of London shall be landed at one prescribed spot, and shall not be thence removed alive, ought not to be considered apart from the general policy of imposing legal restrictions on the foreign cattle-trade in other parts of the United Kingdom.

He showed that the bill was against the evidence which had been given before the select committee, and that, if it were passed, it would go far to destroy the trade in foreign cattle, and consequently increase the price of meat. The debate was continued by Mr. NORWOOD, Mr. SELWYN-IBBETSON, and other speakers, and was not concluded when the hour arrived for suspending the sitting.

THE TELEGRAPH TO INDIA.

The first subject which occupied the attention of the House when it reassembled at nine o'clock was our telegraphic communication with India. The defects of the existing system, and the necessity for an additional line of communication with India, were forcibly impressed upon the House by Lord W. HAY, who commenced the discussion, Mr. CRAWFORD, Mr. ALFRED SEYMOUR, and other members; and Sir S. NORTHGOTE, while making the most of the difficulties which would attend the multiplication of our means of intercourse with our Indian empire, did not dispute the advantages of which it would be productive.

There was a short discussion upon a motion of Mr. PRIM on the subject of Irish records, and then the House settled down to dispose of the orders.

The House adjourned at half-past twelve o'clock.

There was a meagre attendance of members throughout a great portion of Monday's sitting. In the early part of the evening it was stated that the vote of thanks to the troops engaged in the Abyssinian expedition will be moved on Thursday (to-morrow); and that the report of the Irish Church Commission may be expected in about a fortnight. The Metropolitan Foreign Cattle Market Bill was fixed for a two o'clock sitting on Friday, and Mr. DISRAELI expressed a hope that the House would then come to a decision on it.

The motion for going into committee of supply was as usual made the peg upon which to hang several short debates upon a variety of rather diverse questions. The desirability of employing in Government situations non-commissioned officers and privates of good character discharged from the army was urged upon the House by Sir C. RUSSELL, who was informed by the Secretary for War that a good deal had already been done to provide occupation for deserving soldiers, and that the subject would continue to engage his serious and anxious attention. Mr. GOLDSMID raised the vexed question of the appointment of architects for the new public buildings in the metropolis, asking for a select committee to examine the subject; and Mr. LOWE, at some length, impressed upon the House the injustice which he believed had been done to Mr. Barry in the matter. These two speeches led to a general discussion, in the course of which many different opinions were expressed as to the course adopted by the Government. The motion for a select committee was rejected by the Government upon the ground that at this period of the session the investigation of such a tribunal could lead to no result, but would merely unsettle all that had been done, and upon a division it was rejected by a majority of two to one—90 to 45. The second reading of the Metropolitan Police Funds Bill was opposed by Mr. AYRTON and Mr. H. LEWIS and other representatives of metropolitan boroughs on the ground that the cost of the police force was excessive, and its management inefficient; but upon a division it was carried by a majority of 170—192 to 22.

There were forty other bills on the paper, and the first three or four of these were forwarded a stage, the remainder being postponed. The House adjourned at a quarter past two o'clock.

THE LODGER FRANCHISE.

The following instructions for claimants under the lodger franchise have been prepared by Mr. Torrens with the assistance of several of the most experienced revising barristers, and adopted by the Registration Committee of Finsbury:—

By the new Reform Act every man who for twelve months previous to the 31st of July has occupied as sole tenant the same lodgings which, if unfurnished, would let at the rate of 10*l.* a year, is entitled to claim to be placed on the list of voters. Joint occupiers are disqualified by the act, which recognises only a claimant

who by himself or his family separately occupies the lodgings. The value is a question of fact to be decided by the revising barrister on the evidence brought before him.

If taken unfurnished, the rent paid will be accepted *prima facie* as the proof of value. Every person paying 4*s.* a week rent for unfurnished lodgings will be entitled to claim. If the lodgings are taken furnished, the claimant must show that, exclusive of a reasonable charge for the use of the furniture, the lodgings occupied by him are worth 4*s.* a week, or 10*l.* a year. Occasional absence during the twelve months will not disqualify, provided no other person occupies in the interval, and provided the rent continues to be paid by the claimant.

The claim must be delivered to the overseers of the parish in which the lodgings are situate not earlier than the 1st nor later than the 25th of August.

The lodger claim will be published by the overseers in a separate list not later than the 1st of September.

Should the claim not appear on the published list of lodgers, then its delivery must be proved before the revising barrister. It is therefore desirable to retain a copy of the claim, and to have the means of proving its delivery to the overseers.

The claims having been published after the 25th of August may be objected to at the Revision Court, though no notice of objection has been given either to claimants or overseers. Proof must therefore be made before the revising barrister by the claimant, or by some person authorised on his behalf, of due notice of the claim having been delivered and of the facts regarding his qualification.

CLAIM OF LODGER.

The form of claim given in the schedule of the Reform Act is as follows:—

"BOROUGH OF FINSBURY.

"To the Overseers of the parish of
"I hereby claim to be inserted in the List of Voters in respect of the occupation of the undermentioned lodgings, and the particulars of my qualification are stated in the columns below:—

Christian name and surname at full length.	Profession, trade, or calling.	Description of lodgings.	Description of house in which lodgings situate, with number, if any, and name of street.	Name, description, and residence of landlord or other person to whom rent paid.

"I, the above-named _____ hereby declare that I having been during the twelve months immediately preceding the last day of July in this year the occupier as sole tenant of the above-mentioned lodgings, and that I have resided therein during the twelve months immediately preceding the said last day of July, and that such lodgings are of a clear yearly value, if let unfurnished, of 10*l.* or upwards.

"Dated the _____ day of August, 1868.

"Signature of claimant,
"Witness to the signature of the said
"And I certify my belief in the accuracy of
the above claim,
"Name of witness,
"Residence and calling."

This claim must bear date the 1st day of August, or some day subsequent thereto, and must be delivered to the overseers after the last day of July, and on or before the 25th day of August.

THE DEATH OF THE QUEEN OF MADAGASCAR.

We have been favoured with the following extract from a letter received by the last mail by the Rev. W. Ellis:—

The health of the late Queen of Madagascar having become seriously affected soon after her return from a visit to the eastern coast, her Majesty, accompanied by the Court, removed to Ambohimanga, a favourite place of resort about ten miles from the city, in hopes of a benefit from the change; but the Queen's illness increased, and during the last days of March a rumour reached the capital that Queen Rasoharina was dead. It appears that at this time a number of the nobles, high officers, and others disaffected towards the existing Government, bound themselves by an oath to set aside the next in succession to the throne, and place thereon a young man, son of the late Governor of Tamatave, whom they deemed more favourable to their own purposes. These conspirators, taking advantage of the absence of the officers of the Government, and of the troops who were in attendance on the Queen, attacked the officers left in charge of the city and the palace, obtaining, it is said, access to the latter by a forged order, and endeavoured to make themselves masters of Antananarivo.

As soon as the Government were informed of what had taken place, a force was sent against the conspirators, and the Queen, notwithstanding her illness, set out for her capital. When within a few miles of Antananarivo she halted and caused a proclamation to be issued requiring all loyal subjects to join her at her halting-place. The people hastened away at the call of their Sovereign, and the conspirators, left with few besides their personal adherents, were easily secured.

The illness of the Queen was probably increased by the excitement of these disturbances, as well as by the fatigues of the journey, and she died on the evening of the 1st of April last. The Government, with great promptitude, caused the sister of the deceased Queen, and the next in succession, to be proclaimed on the following morning Queen of Madagascar, under the title of Ranavalomanjaka, Queen Ranavalona, the royal title of the mother of the first Radama.

The chief conspirators appear to have been heathen, but a number of Christians—how many is not known—were also implicated, and have been arrested by the

Government, who have acted with great vigour in repressing the insurrection. The new Sovereign proclaimed her intention to maintain the policy of her predecessor, and is said to have expressed to her Ministers her wish that no life should be taken on account of any proceedings connected with her accession to the throne. This will make her popular, and may save the lives of some of the culprits, though others will probably suffer death. The missionaries, who are greatly distressed by these occurrences, do not appear to have been in danger, and have received messages of friendship and encouragement from the Government; and though it is to be deplored that any of the Christians should have been betrayed into conduct so dishonourable and disastrous, it is to be hoped that the treason of a few may not be the cause of diminishing the liberty or damaging the reputation of the true and loyal portions of the community.

Postscript.

Wednesday, July 1, 1868.

YESTERDAY'S PARLIAMENT.

In the House of Lords last night the London, Brighton, and South Coast Railway Bill passed a third reading, after an unsuccessful attempt on the part of Lord CLANRICARDE to prevent the company from having power to raise its fares. The House went into committee on the Scotch Reform Bill, and passed all the unopposed clauses, reserving the discussion on the amendments for a future day. The second reading of the Irish Reform Bill was moved by the Earl of MALMESBURY, whereupon Earl GRANVILLE intimated that as Government had evidently abandoned their former opinions with respect to the bill, some explanation would be required at a further stage.

In the House of Commons, Mr. MAGUIRE called attention to the fact that the Prison Ministers Act, so far as providing spiritual instruction for Roman Catholics was concerned, had proved practically a dead letter in many English prisons; and he moved a resolution declaring that, if necessary, the magisterial authorities should be compelled by law to provide such instruction. Lord EDWARD HOWARD supported the motion. Mr. HARDY thought that the grievances complained of had been greatly mitigated, and hoped that Parliament would give a fair trial to the permissive measure which had been passed. After a somewhat lengthy discussion, Mr. MAGUIRE withdrew his motion.

A variety of matters, generally of minor interest, having been disposed of, the House proceeded to the consideration of the Revenue Officers' Disabilities Removal Bill, the object of which is to abolish the restrictions by which this class of public servants are debarred from exercising the franchise. After a protracted debate the motion to go into committee was carried, and the House accordingly went into committee.

Mr. Serjeant Barry's bill for prohibiting the presence of military at Irish elections was a good deal debated, and thrown out by 96 to 55. Mr. Mill's Municipal Corporations (Metropolis) Bill was negatived without a division. The motion for the issue of the writ for Bristol was debated and postponed till Thursday. Some other bills were forwarded a stage, and the House adjourned at twenty minutes to two o'clock.

In the Upper House of Convocation, yesterday, a report was presented respecting the canonicity of the Bishop of Capetown's judgment in reference to the case of Dr. Colenso. The document stated that Dr. Gray was fully entitled to act in the matter, and that the appeal to the Archbishop of Canterbury was granted in accordance with the terms of the letters patent. As to the proceedings in Synod, however, the committee were not equally agreed.

At the half-yearly meeting of the Crystal Palace Company, yesterday, it was stated that a public reception would be given to the Duke of Edinburgh on Saturday afternoon at this popular place of recreation. His Royal Highness will be accompanied by the Prince of Wales and other members of the Royal family.

The revenue returns, which were issued last night, show a net increase on the quarter, as compared with the corresponding period of last year, of rather over half a million sterling, and on the year an increase of about 350,000*l.* This is due in great measure to the augmented income-tax, which has produced 1,189,000*l.* more than in the year ending June 30, 1867.

Sir Robert Napier arrived at Marseilles on Monday night, and started by the 11:30 train yesterday morning en route for London. It is stated that Lord Lyons sent a telegram to Sir Robert inviting him and his suite to stay at the Embassy during his sojourn in Paris. He will probably arrive in London on Thursday or Friday next.

MARK-LANE.—THIS DAY.

The small quantity of English wheat on sale here to-day changed hands slowly, at fully the reduction of Monday last. With regard to the accounts from the agricultural districts the prospects of the crop appear decidedly favourable, although on some light and gravelly soils the plant has suffered considerably from want of moisture. Under these circumstances, the trade at present is of a hand-to-mouth character, and is likely to continue so for some time. The floating cargo grain trade was very inactive, but no change took place in the value of any kind of produce. There was a moderate demand for barley, at about stationary currencies. In malt there was nothing passing.

TO CORRESPONDENTS.

"W. H. W." strongly objects to the clause in the Church-rate Bill which allows owners to pay the rate instead of the occupiers. He says that the landlord will add the rate to the rent. But this can only be done by covenant in the lease, which could indeed be exacted by the landlord irrespective of the provision of the Bill. The right of every occupier to oppose a rate and to pay and manage it reverts to him with every new rate proposed.

"A Constant Reader."—Our space is exhausted.

The Nonconformist.

WEDNESDAY, JULY 1, 1868.

SUMMARY.

THE debate in the Lords on Mr. Gladstone's Suspensory Bill, which was begun on Thursday and ended on Monday night, or rather on Tuesday morning, was more important and protracted than has occurred in that assembly for some years. The second reading of the Bill was moved by Earl Granville in an unusually effective speech, in which he fully vindicated Mr. Gladstone against the charge of self-seeking, effectively met the argument founded on the Coronation Oath, and *apropos* of Irish disestablishment, described, with great force, what had happened in Canada and New South Wales. The rejection of the measure was proposed by Earl Grey, who, though deserted by the Whig officials, remains true to the principle of indiscriminate endowment. His lordship had the peculiar satisfaction of dealing out blows on either side, but he declared his preference of disendowment to a do-nothing policy. Lord Granville was supported by two ex-Lord-Lieutenants of Ireland, each, till lately, favourable to Catholic endowment, and both able to speak with official authority as to the beneficial influence likely to result in Ireland from Mr. Gladstone's policy. The Earl of Derby was more rash and violent than usual. His solemn declaration that the Coronation Oath would be violated if her Majesty "endorsed a proposal to disestablish and disendow that which she has sworn to maintain implicitly," was a further and discreditable attempt to place a bad cause behind the Throne, and to incite her Majesty to a departure from constitutional usage. What may be pardoned in Lord Redesdale is inexcusable in the case of a statesman of so great experience as Lord Derby. Neither the Primate nor the Bishop of London added greatly to the interest of the debate. Both of them, as well as subsequent episcopal speakers, indicated a disposition to submit to any reform or curtailment of the Irish Church, provided the principle of an establishment is preserved. This is, no doubt, the present drift of Mr. Gladstone's opponents; and the report of the Irish Church Commission—if it be true that they will propose a reduction of the number of bishops to four, and show a sum of 200,000*l.* available for other purposes—will greatly help the party of compromise.

Lord Carnarvon's speech on the second evening was the most striking feature of the whole debate. The late Conservative Minister is reluctant to touch the Irish Church, but deems it "safer for her fortunes, safer for her doctrines, now while she still retains no small portion of her power, while she is unbroken by defeat, to make terms with her open opponents rather than to commit herself to the protection of her professed friends." He therefore supported the Suspensory Bill. The Archbishop of York, with ecclesiastical bitterness, spoke of it as a "monstrous" measure, and the Irish Primate indiscreetly suggested that the Episcopalians of Ireland had greater claims on us on the score of kindred than the "alien" Catholics. The Duke of Somerset did not conceal his antipathy to a measure he felt bound, for party reasons, to support; and the Marquis of Salisbury, declining to follow the example of Lord Carnarvon, recommended prompt resistance to disestablishment till the wishes of the country had been distinctly indicated.

On the third night the Duke of Argyll spoke with great point and breadth of view in support of Mr. Gladstone's policy, severely condemned the cunning which the Government substituted for statesmanship, and happily characterised the *non possumus* Episcopal bench. The Bishop of Oxford's jokes, and mimicry of Mr. Spurgeon, ill-befitted so solemn an occasion, and Lord Shaftesbury's perplexity was so great that he was obliged to put in a special plea to enable him to accept the advice of friends by withholding his vote. Earl Russell made a spirited reply to Lord Derby; and in a speech of two hours and three quarters, the Lord Chancellor dealt with almost every point raised in the debate with his accustomed intelligence and acumen, but with manifest sophistry and tedious elaboration. When he sat down, how-

ever, after urging the rejection of the Bill—which Lord Shaftesbury regards as too small to vote against—because it is an attack on sacred property, on the supremacy of the Crown, and on the interests of Protestantism and of peace in Ireland, there was a scene of excitement and prolonged cheering, such as the House of Lords has rarely witnessed. A majority of ninety-five—somewhat less than had been expected—threw out the Bill, and relegated the whole question to a new Parliament.

The division list is of interest chiefly in respect to the votes of the Episcopal bench. It need hardly be said that no prelate was bold enough to vote for the Suspensory Bill. Three archbishops and eighteen bishops swelled the roll of "non-contents." The absentees were the Bishops of Bath and Wells, Chester, Chichester, Norwich, Peterborough, St. Asaph, St. David's, and Winchester, several of whom, no doubt, did not put in an appearance in consequence of their disagreement with the rest of the "spiritual lords." Five Opposition peers voted with the majority, and the twenty-seven pairs published raises the minority to 124—quite as large a muster as could be hoped for in that Conservative assembly.

The Commons have got through a good deal of necessary but uninteresting work during the week. The Bribery at Elections Bill has made some progress, and the Foreign Cattle Market Bill has been virtually talked out. Mr. Bruce had a field-day on his Education Bill last week, which was eventually withdrawn; and Mr. Grant Duff has initiated a very smart discussion *apropos* of Mr. Disraeli's attack at Merchant Taylors' Hall on the foreign policy of the last Liberal Government, in which the Premier was signally worsted. Though the select committee to consider the Government Registration Bill have not formally reported, it is known that they approve of the Home Secretary's plan for dissolving in October, and arranging the general election so that the new Parliament may meet in December, and the fate of the Ministry be decided before Christmas.

All loyal subjects will rejoice with her Majesty in the return home of Prince Alfred in robust health, and none the worse, apparently, for the recent attack on his life. Wherever he has appeared in public the Prince has been received with hearty enthusiasm, and at the Crystal Palace on Saturday the public will have an opportunity of offering their congratulations to his Royal Highness in an effective manner, and on an imposing scale.

It will be seen that Mr. Morley has promptly accepted the call of the citizens of Bristol to stand for the seat vacant by the unseating of Mr. Miles for bribery, through his agents. The Tories, resolved that he shall not have a walk over, have induced Mr. P. Miles, a former member for the city, to contest the seat. Last night, however, the motion for the issue of a new writ was postponed, and it now appears probable that there will be no election for Bristol till after the dissolution.

We give elsewhere an authentic narrative of the attempt to dethrone the Queen of Madagascar, which was followed by her decease. Her sister was proclaimed the successor to the throne, and the rebellion was easily suppressed. "The chief conspirators," we are told, "appear to have been heathen, but a number of Christians—how many is not known—were also implicated, and have been arrested by the Government, who have acted with great vigour in repressing the insurrection. The new Sovereign proclaimed her intention to maintain the policy of her predecessor, and is said to have expressed to her Ministers her wish that no life should be taken on account of any proceedings connected with her accession to the throne. This will make her popular, and may save the lives of some of the culprits, though others will probably suffer death. The missionaries, who are greatly distressed by these occurrences, do not appear to have been in danger, and have received messages of friendship and encouragement from the Government."

WHAT THE LORDS HAVE DECIDED.

By a majority of 95, after a three nights' debate, the Lords have rejected Mr. Gladstone's Suspensory Bill. The political effect of this decision has already been discounted. The measure was not expected to receive the sanction of the House of Peers. True, it involved only a preliminary and temporary arrangement with a view to legislation of a larger and more permanent character; but, considering the conditions which made it expedient to introduce it, and the obvious intention of the other House in passing it, we think the Lords were substantially right in regarding the Bill as an initiation of a definite course of policy, and in pronouncing

judgment on it accordingly. The country cannot well misunderstand their verdict. It would be foolish, we think, to try to accept it as meaning less than an emphatic declaration against the disestablishment and disendowment of the Irish Church Establishment.

The policy upon which their lordships' opinion has been given is, as it regards the future government of Ireland, a policy of justice as against one of privilege. The people of the United Kingdom, by their representatives, have ranged themselves on the side of justice; it is with a certain sort of dramatic propriety that the Peers should stand resolutely in the defence of privilege. Their own order, spiritual and temporal, rests upon a basis of privilege. It is only by putting in abeyance the principle of equality that they exist as an estate of the realm. It is not to be supposed that they will spontaneously sympathise with the doctrine of equality, political or ecclesiastical. By the natural law of their organisation they are bound to defend privilege, for it is the spirit of their institutional life. In saying this we do not intend to assail the hereditary chamber of legislation. It may be just as necessary that the House of Lords should hold a position of privilege as it is for the Sovereign to exercise prerogative. In both cases political experience and expediency may overbalance the claims of equality; but we think there is some significance in the fact that in settling the conflicting demands of justice on the one hand, and of privilege on the other, the House which represents the sense and feeling of the whole community prefers justice to privilege, while the House which embodies privilege in its very constitution prefers privilege to justice.

That the question at issue is really and practically what we have assumed it to be, the reasoning, the illustrations, and the tone of debate of the majority, may be appealed to as sufficient proof. Justice is surely concerned wherever what belongs to a nation is appropriated exclusively to the uses of a small minority of the nation. It is "concerned," we say; it is not necessarily and *ipso facto* violated thereby, but becomes an important element of consideration. The property of the whole ought not to be allocated to the special benefit of a part, unless it can be shown that such an allocation is of greater advantage to the whole than it could be if the use of it were impartially shared by all. The Lords, we fancy, will hardly deny—and we here distinguish between the body and its individual members—that the ecclesiastical property existing in Ireland belongs of right to the people of Ireland. But the Lords did not maintain, scarcely even pretended, that the exclusive appropriation of it to the supposed benefit of a limited section of the people is the best use to which it can be applied in regard to the interests of the majority who do not share it. They claimed that what has heretofore been dealt with on the ground of privilege shall continue to be so dealt with—not for the sake of the nation, but for the sake of the privileged portion of the nation. The Irish Church represents, and always was intended to represent, a policy of exceptional favour, and the Lords say that, as far as their determination can avail, that policy shall be perpetuated. The favour of the State must not cease to go to the few; it must not be distributed with an equal hand to all; it must observe the law of selection: and because it has run in a narrow channel until now, leaving by far the largest breadths of the land arid, it must not be diverted from that channel, even to give the advantage of it to the whole extent of the soil. Nakedly stated, then, the policy affirmed by their lordships is one of privilege against justice.

But the majority of the Lords take care it shall not be nakedly stated. In all their speeches the evil spirit of it is masked. It is not so much favouritism towards a minority that they desire, but favouritism towards Truth. If they insist on doing what, when resolved into its elements, is found to be a national injustice—as appropriating to the few what belongs to the many is usually considered to be—they insist on it with a primary view to exhibit an imperial preference of religious truth to religious error—of a purer to a more corrupt form of Christianity—of the Protestant to the Roman Catholic faith. The people of the United Kingdom assume that their first duty is to do justice, and that not even for Truth's sake ought that course to be persisted in which is "a stone of stumbling and a rock of offence" to justice. The Lords declare that religion must be first considered, and that what might be otherwise unrighteous, becomes righteous when done to uphold religious truth. This is the sum of Episcopal teaching on this subject. We are to "render unto all their due," and "to do unto others as we would they should do unto us," in our secular relations, and in regard to secular ends—but all such precepts

and maxims are misapplied when urged in reference to spiritual things. Where these are involved—in other words, where the status, the authority, the emoluments, and the power of Anglican ecclesiastics are concerned—injustice ceases to be injustice, and privilege is recommended by eternal fitness.

Well, we venture to anticipate that, in a broad contest of this kind, the majority in the Lords' division, although it were twice ninety-five, will not stand. We confidently believe that the people will not employ the same process of judging as to the right and wrong of this question as that which has commended itself to the sympathy of the Peers. We trust that they will allow no pretext of religious orthodoxy, even though put forward by dignified ecclesiastics, to mislead their consciences as to what is politically just and equitable. No special pleading, no unctuous sophistry, no prescription, no solemn denunciations, will succeed in blinding their eyes to the substantial merits of the matter at issue. The Irish Church may be much better than they think—but it is based upon a principle that will not bear examination. In their own case the English people would resent it as a wrong—in the case of the Scotch people they would resist it as a wrong—in the case of the Irish people they suffer under it as a wrong. Nothing can now uphold it but force. We can uphold it for awhile, it is true—but only by the aid of suppressive laws, at the cost of a large standing army, and at the risk of a divided empire. This is too much to pay for privilege, however venerable—and the good sense (to say nothing of the conscience) of the community, will, we doubt not, decide that, whatever may become of ecclesiastical systems, sound or unsound, true or erroneous, a nation which guides its policy by the pole-star of justice, cannot go far astray, nor is in much danger of incurring the disapprobation of that Supreme Arbiter of whom it is said that "justice and judgment are the habitation of his throne."

THE CLERICAL PETITION AGAINST THE IRISH CHURCH.

On Tuesday se'nnight Lord Lyttelton presented a petition to the House of Lords, signed exclusively by clergymen of the Church of England, of which the following is the purport:—"The humble petition of the undersigned clergy of the Church of England, sheweth: That your petitioners are deeply convinced that to maintain the present Established Church in Ireland as the National Church of that country, is an injustice which legitimately offends the majority of the Irish people. And your petitioners therefore humbly pray your right hon. House to adopt such measures as may appear best suited to remove this cause of offence." Two hundred and sixty-one names are appended to this brief but comprehensive petition—not a few of them names commanding national respect, and identified with Liberal ideas and movements quite outside the range of political party. Among them, for instance, we notice those of Professors Maurice, Kingsley, Jowett, and Plumtre; of Deans Alford and Elliot; of Archdeacon Sandford, of Drs. Butler and Temple, Head Masters respectively of Harrow and Rugby Schools; of W. H. Bateson, Master of St. John's College, Cambridge; of Edwin A. Abbott, head-master of the City of London School, and of George Ridding, head-master of Winchester College; of several prebendaries, canons, and rural deans; and of several incumbents whose "praise is in all the churches."

The document is a highly significant one, but we have no desire to extract from it a wider meaning than its words fairly convey. Most probably the great majority of these reverend signatories are decidedly favourable to the principle of Church Establishments, while very few of them, it may be conjectured, would accept Mr. Gladstone's policy of impartial disendowment, save as a political necessity to obviate a great national injustice. But, interpreting their petition in "the plain grammatical sense thereof," and adding nothing by way of inference, we look upon it as one of the most remarkable, as assuredly it is one of the most encouraging, signs of the times. The clerical profession, unhappily, has not been distinguished by the preference usually given by its members to the claims of justice over those of ecclesiastical sympathy. The Church has been too commonly regarded as above the canons of political morality, and to discuss, and still more, to deny her claims, however opposed to our sense of what is equitable, has been too generally treated by the clergy as an offence bordering upon disloyalty to the sacred order. It is unspeakably cheering to find that within that charmed circle there are men who dare not, and will not, sacrifice

justice to any theory of Christian ministration—who prefer doing righteousness, even when by doing it they have to concede something of their ecclesiastical position—and who evidently believe that whatever value may be attached to the union of Church and State, and whatever advantages may be thought to grow out of national endowments, they are purchased at too high a price when they are inseparable from injustice. We hail the example which they are setting to their brethren with profound admiration. It betokens the commencement of a revolution in the domains of clerical thought and feeling. There is a manliness about it, an air of superiority to the mere conventionalisms of the profession, a width of conscientiousness, and an appreciation of the supremacy of rightness and charity, which instantly and almost irresistibly commend it to ingenuous natures. We hope—nay we expect—it will prove contagious.

The Bishop of Oxford sought to disparage the weight of this petition by observing that a considerable proportion of the petitioners were not incumbents of benefices, and must therefore be looked upon as "clergymen unattached." We suppose the right rev. prelate attached some special significance to the distinction, but we confess ourselves at a loss to detect any which would not, in our view, reflect discredit on the remark of the bishop, and militate against his own object in making it. Did he mean to suggest that men unfettered by parochial endowments were more likely to see and to expose injustice in connection with the Church-and-State system, than those who are in possession of its fruits, and who eat its bread? If so, what a reflection upon clerical honesty and independence of thought! Or did he intend to imply that men engaged in the work of education, such as Dr. Butler of Harrow, and Dr. Temple of Rugby, are thereby disqualified from estimating with scrupulous accuracy and with religious insight the claims of national morality as against those of ecclesiastical policy. He will not get the public to think with him, we suspect. The days are past, or are rapidly passing, when, on political matters at least, opinions were considered weighty, not so much by reason of their being in obvious harmony with a common sense of justice, as because they had the sanction of those who minister at the altar. But, in truth, we all know pretty well that exclusively clerical occupations do not necessarily widen the views of those who are absorbed in them, and that the *non possumus* of the officiating priesthood is not always to be taken as the highest expression of human wisdom.

For ourselves, we respectfully proffer our expressions of admiration and gratitude to the two hundred and sixty-one petitioners, and we trust that, in the deep places of their own consciences, they will find and enjoy the rich reward of their disinterestedness.

THE LUTHER MONUMENT AT WORMS.

"PROTESTANT England cordially sympathises upon an occasion which unites the Protestant princes and people of Germany." Such was the stirring telegraphic message sent by Queen Victoria to the King of Prussia, while he, in common with other German princes, was assisting last week at the inauguration of the Luther monument at Worms. Her Majesty, with her traditional reverence for freedom of conscience, and her deep interest in the career of the Elector of Saxony, the celebrated ancestor of the Prince Consort, has called the attention of her subjects to an event which specially invites their fraternal sympathy, albeit she has done so in terms which are a tacit rebuke to the tendencies of not a few members of that Anglican Church of which she is the head. The principles of the Reformation can hardly be said to be in popular odour with the leaders or supporters of the English Protestant Church in the present day, and we fear that the grandeur of the Worms memorial, uncovered last Thursday, is far from being a true index of the religious earnestness of modern Germany.

The colossal monument to Martin Luther at Worms is said to be a great work of art. It has been erected at the cost of many thousands of pounds, contributed by Protestants in all parts of Germany and elsewhere. It comprises a group of eleven statues, in the centre of which is the gigantic effigy of the great Reformer. Wickliffe, Waldus, Savonarola, and Huss, his precursors in the perilous enterprise of religious emancipation, are represented at the corner of Luther's pedestal, and in an outer circle are the statues of the Elector of Saxony, the Landgrave of Hesse, the protectors of the German Reformer, and of Melancthon and Reuchlin, his faithful coadjutors. An outer group comprises the symbolic

statues of the towns in which the leading events of the Reformation era took place—Spire, where the protest was made which gave the name to Protestantism; Augsburg, where the first peaceful settlement was effected; and Magdeburg, the last sufferer and victim of the League. To witness the uncovering of this wonderful structure—"a petrified piece of history"—were assembled last week the King of Prussia, in his capacity as the head of the Northern Confederation, several of the Protestant princes of Germany, an array of some two thousand clergymen, and tens of thousands of German Protestants. There were sermons and speeches, processions and festivities, at Worms in honour of the event. But the celebration does not seem to have been specially hearty or enthusiastic. Lutheranism in modern Germany is hardly better than a lifeless form, and the dauntless faith and zeal of her great reformer is feebly reflected in the sentiments and lives of his countrymen. Even in Worms itself three-fourths of the citizens are Catholics. If, however, King William, the symbol of military success and regal assumption, who took the most prominent part in last week's ceremonial, cannot by any stretch of ingenuity be identified in spirit with Luther's heroic deeds and sturdy independence, which gave a new bias to religious thought in Europe, he fitly reflected the political aspect of the event and that principle of German unity which will probably pave the way to the complete freedom, civil and religious, of the Fatherland.

Three centuries and a half have elapsed since Luther uttered before the Diet at Worms the heroic words, "I have not been convinced; I cannot retract; here I am; I cannot change; may God help me!" The mighty work then commenced by him bore fruit throughout Europe, but is far from completion. Priestcraft received at his hands a severe but by no means fatal wound, and that freedom of conscience for which Luther fought and suffered is not universally recognised, even in the land of his birth. It has been found that intolerance and religious coercion can be rife beneath the garb of Lutheranism as well as under a Romanist régime, and none would be more averse to give legitimate effect to the principles of the great Reformer than the powerful Sovereign who last week presided at the Worms Festival. German Protestants who most nearly follow Luther's precepts, are despised, if not proscribed by authority in their own country. Though Papal assumptions are little tolerated in Germany, religion is a matter for State regulation, and the Reformer's zeal for truth and holy enthusiasm is, we fear, but dimly reflected among those who take pride in his exploits and make pilgrimages to his monument.

At the very time when Luther is being visibly exalted with pomp and pageantry into the foremost national hero of Germany, the Vatican is issuing its Bulls and Allocutions as though the Reformation were a spent force; and the Romish hierarchy is on the point of proclaiming the infallibility of the Pope as a dogma of the Catholic Church. That compact ecclesiastical despotism, against which the German Reformer waged ceaseless war, lives and flourishes; superstition still holds sway over the greater part of Europe; and Archbishop Manning is able, not without reason, to rejoice that Romanism is making progress even in this most Protestant of Protestant countries. If one could poll the clergy of the Church of England, it would perhaps be found that a majority have no real sympathy with the revolution inaugurated by Luther, and that the freedom of conscience for which he contended is in their view a bugbear, and an obstruction to, rather than a necessity of, religious life. Priestism, though of a different complexion, has its roots deep in Anglican institutions as well as in countries where the spiritual influence of the Pope is more openly acknowledged, and maintains its hold, not so much among the lowly and the ignorant, as in educated and fashionable society. Her Majesty's message to Worms, is indeed in the main the echo of national feeling, but least of all of the sentiments of the clergy whom the State has appointed to teach religion to the people, and who are now banded together ostensibly for the preservation of "Protestant institutions" in Ireland. The old Adam was too strong for young Melancthon; and priestism is too congenial to human weakness and infirmities to be exorcised by a Lutheran Reformation. When that revolution has been completed by the emancipation of religion from the civil power, the Gospel will then have free course; and its triumphs will, we venture to believe, be more extensive and permanent when it is revealed to the world unencumbered by State support and freed from the jealous guardianship of a sacerdotal class.

Colleges.

UNIVERSITY COLLEGE, LONDON.

On Wednesday, the prizes in the Faculty of Arts and Laws were distributed at the college in Gower-street, Lord DUFFERIN presiding. Among the members of the Council were Lord Belper, Mr. Grote, and Mr. W. Fowler.

Professor HIRST (Dean) read a report on the condition and prospects of this branch of the college during the session just terminated. The total number of entries in the Faculty had been 271, which, with the evening classes, amounted to 377, of whom 249 were new, making a total increase of 29 in the number of new students. The college maintained its position as one of the principal feeders of the University. While the average number of students that passed the two last matriculation examinations from 97 different institutions was less than three, the number furnished by this college was 25; and of a total of 130 degrees taken by students from 43 institutions, 25 were awarded to students of this college. The report then mentioned the names of the students who had this year gained honours at the examinations of the University, and of those to whom the Andrews Exhibitions had been awarded, and stated that a series of lectures had been given during the season upon art, science, and literature, at which the attendance was uniformly good. The lectures would be continued, and by the kindness of the lecturers the proceeds would be added to the building fund of the college, the south wing of which was now in progress of erection. Notwithstanding, however, the increased space that would thus be given, another appeal would shortly be made for assistance to enable the college to meet the demands upon it in the forthcoming extended and improved schemes of education. The report then adverted to the munificent bequest of the late Mr. Felix Slade and the gift of Mr. Whitworth. The report then stated that University College represented an immense amount of local and private effort which had never been supplemented, and that through the absence of State assistance the college competed under most disadvantageous circumstances with more favoured institutions. In consequence of this want of endowments the college was constantly losing the services of its most eminent professors, who were translated to other appointments, not higher in rank or importance, but simply superior in emolument. The college was about to lose the services of Professor Fleming Jenkin, who had accepted the chair of engineering, which, thanks to local efforts made with expectations of State assistance, had recently been endowed in the University of Edinburgh. The report concluded by an allusion to the great loss the college had sustained in the death of Lord Brougham, their first and only president. With his name would be ever associated the memory of numerous and invaluable services rendered to that college especially, and to liberal education generally. The Dean then said that, with regard to the conduct and behaviour of the students, it had been unexceptionably good and perfectly courteous. Although not calling for praise, it must be admitted that such relations formed a fit subject for mutual congratulation, and, taken in connection with the facts he had stated, fully justified the assertion that the prospects of University College were, on the whole, never brighter than at this moment.

The following prizes were then distributed:—

Joseph Hume Scholarship in Jurisprudence.—Scholar, Mr. C. W. Warrington (20l. per annum for three years).

Andrews Entrance Exhibitions, 30l. per annum for three years.—Classics, James Fison; mathematics, W. W. R. Ball; classics and mathematics combined, Marcus M. Hartog.

Andrews Prizes, 25l. to students of one year's standing, upon the result of the College examination.—Classics, James Fison; mathematics, W. W. R. Ball.

Andrews Scholarships, 50l. to students of two years' standing, upon the result of the College examination.—Classics, A. W. K. Miller.

Jews' Commemoration Scholarship, 15l. per annum for two years.—James Fison.

Latin Essay Prize, 5l.—A. H. Higgs.

English Essay Prize, 5l.—Equal, A. H. Higgs and W. Blake Odgers.

Mathematics Pure.—Senior class—first prize, A. H. Higgs, Sudbury; second prize, Walter W. R. Ball, of London. Junior class—first prize, James Fison, of Salisbury.

Mathematics Applied.—First prize, equal, George Serrell, of London, and Walter W. R. Ball, of London. French.—Senior class—prize, Frederick de Sola Mendes, of Jamaica; second, Edward Markham Skerrett, of Wokingham. Junior class—prize, Edward J. Emanuel, of Southsea.

Latin.—Higher division—prize, A. H. Higgs, of Sudbury (prize last year). Lower division—prize, James Fison, of Salisbury. Junior class—prize, Marcus Manuel Hartog, of London.

Greek.—Extra class—first A. H. Higgs, of Sudbury (prize last year); prize, A. W. K. Miller, of London. Senior class—division A—prize, James Fison, of Salisbury; division B—prize, W. B. Gandar, of London. Junior class—prize, M. S. Waley, of London.

Sanskrit.—Prize, George S. Dey, of London.

Hebrew.—Prize, Alfred David Benjamin, of London.

English.—Senior class—prize, James E. Sewell, of London; junior class—prize, Frederick de Sola Mendes, of Jamaica. Anglo-Saxon—prize, Theodore Neild, of Chichester. Early English—prize, James E. Sewell, of London. Early English Text Society's Prize—A. H. Sefton White, of Bridgewater.

German.—Senior class—prize, A. W. K. Miller, of London; junior class, Edward J. Emanuel, of Southsea.

Italian.—Prize, Thomas Oliver Harding, of Canterbury.

Physics.—Senior class—first prize, T. O. Harding, of Canterbury; second prize, W. W. R. Ball, of London.

Geology and Mineralogy.—Geology—first prize, R. W. Atkinson, of Islington; second prize (equal), E. Ross, of Bladensburg; W. H. Holloway, of London. Mineralogy.—First prize, R. W. Atkinson, of Islington; second prize, W. T. Shone, of Dublin.

Zoology.—Silver medal, J. B. Berkart.

History.—Ancient—prize, R. R. Meade King, of Liverpool; modern—prize, E. A. Wurtzburg, of Leeds.

Architecture.—Fine arts, first year's course—prize, Arthur Hill, of Cork; second year's course—Donaldson silver medal, Arthur Hill, of Cork; second prize, C. R. Griffiths, of London. Construction.—First year's course—George Duncan, of London; second year's course—Donaldson silver medal, George Duncan, of London; second prize, C. R. Griffiths, of London.

Civil Engineering.—Prize, Leslie C. Hill, of London.

Philosophy of Mind and Logic.—Philosophy of mind course—prize, George Serrell, of London. Logic course.—First prize, George Serrell, of London; second prize, H. S. Solly, of Hampstead.

Political Economy.—Prize, John P. Goodridge, of Barbadoes.

Lord DUFFERIN then delivered a short address, in the course of which he said that, if he were to hazard an opinion with respect to the principle on which education should be based, he should say that it ought to be rendered as universal as possible, and that every opportunity should be taken of making each individual subject more interesting, but showing how it was connected with other branches of human knowledge. He sincerely hoped that Latin and Greek would always remain a chief item in the educational course. At the same time he did not agree that a large portion of the boys' attention while at school should be devoted to modern languages, which, he thought, could only be properly learned in the countries in which they were spoken. Neither did his lordship agree in ranking the study of history so very highly in a school curriculum, as that study required the exercise of the maturest faculties of the human mind. After some remarks on the high position the study of mathematics must hold in any scheme of scientific education, and of the great utility of technical education combined with theory, his lordship concluded by expressing his assurance that all present must have been delighted with what they had witnessed, and with the unmistakable indications which had been afforded of the prosperity of that noble institution. (Cheers.)

A vote of thanks to the noble chairman terminated the proceedings.

Mr. Grote has been appointed president of the council in the place of the late Lord Brougham.

SPRING HILL COLLEGE.

On Wednesday, the annual meeting of the constituency and friends of Spring Hill College was held in the College Library. Mr. J. A. Cooper presided. After a few words from the CHAIRMAN, the Rev. G. B. JOHNSON read the thirtieth annual report. During the year the college roll had been altered by the usual changes of admission and removal. Seven students, after satisfactorily completing their respective terms of probation, had been received into the house. The London Missionary Society had sent to the college young men preparing for its work, and the committee had admitted them for different courses of study. Four students had left during the session, or were on the point of leaving; ten candidates for admission had received directions to appear for examination in September. In the report of literary honours of the year, it was mentioned that Mr. James Ward and Mr. Henry J. Wolstenholme, having passed through the second examination, were now B.A.'s in the London University. The health of the students had been such as to call for no special remark; but the health of Professor Bubier was feelingly referred to. Several contributions to the library of the college were duly acknowledged, and the financial state of the institution was as follows:—The year commenced with a balance of 412l. 0s. 4d. in the hands of the treasurer. The income of the nine months (the holding of the annual meeting having been changed from September to June), including this balance, had been 1,387l. 2s. 6d. The expenditure during the same period was 1,791l. 17s. 7d., leaving a balance against the college of 404l. 15s. 1d.; but it should be remembered that last year the trust property yielded 1,870l.; whereas this year, owing to the payment of legacy duty of 2,000l., and to some heavy repairs which could not be postponed, the treasurer had received only 620l. 830l. 6s. 8d. had been received since last September, which, added to the sum then announced, made a total of 2,895l. 11s. 5d.; from the Birmingham Banking Company, 730l. 14s. 10d. were due to the treasurer, from which 441l. 19s. 11d. were available for the building debt. The Rev. T. B. BARKER and the Rev. HENRY GOWER, tutors in exegetical theology and classics, and in mathematics and general literature, presented their reports, which, on the whole, were very satisfactory. The Rev. JOHN STURGE moved the adoption and printing of the reports and accounts. Mr. J. W. M'CARDIE, in seconding it, referred to the very high degrees that some of the students had obtained; and he could conceive nothing which ought to sustain more effectively the voluntary principle, so far away from Oxford and Cambridge, or supply a stronger argument in favour of that principle, than the success of Spring Hill College. In accordance with a suggestion made, a subscription was at once entered upon for clearing off the building debt. In five minutes 183l. was subscribed, and a congratulatory resolution on the extinction of the debt was adopted. On the motion of Mr. T. BANTOCK, Wolverhampton, seconded by Mr. M'CARDIE, and supported by Mr. H. MANTON, a cordial vote of thanks was awarded to the Rev. R. W. Dale for his valuable advocacy of the cause of Spring Hill College. Some other complimentary resolutions brought the proceedings to a close.

A large number of ministers and gentlemen sat

down to dinner in the dining-hall, the Rev. J. R. Barker presiding. One of the toasts was "The health of the Rev. E. Mellor, M.A., of Halifax," which was duly acknowledged. One or two other resolutions were passed, in the course of which frequent reference was made in a complimentary spirit to Mr. DALE, who then said he was specially requested for the ministers and laymen representing the Baptist and Independent churches in this town to say something on one important subject at that meeting of constituents of Spring-hill College:—

Some months ago, immediately after Mr. Gladstone brought his resolutions before the House of Commons, the Independent and Baptist ministers and laymen met together to consider what they were bound to do in relation to the great movement that Mr. Gladstone initiated. A small committee was formed, and I think a vigorous one, charged with the duty of watching the course of public events, and to render whatever aid might be in their power to the movement for the disestablishment of the Episcopal Church in Ireland. They succeeded in securing the presentation to the House of Commons of a very considerable number of petitions, which never would have appeared there but for their agency; and they thought that it was also their duty to make an appeal to the ministers of the surrounding counties, earnestly pressing upon them the duty and importance of their using all their influence in the various localities in which they were stationed, to develop the latent feeling which existed in the community on behalf of the movement for the promotion of justice and righteousness in the neighbouring island. (Hear, hear.) There had been a great meeting of Baptists; and Mr. Vince and Mr. Brown requested an appeal of that kind in the name of the committee, and the committee looked forward to the present meeting, begging him to say just a few words to them. In rising to do so he begged to propose the health of a gentleman whose name would be cordially received: he proposed the health of Mr. Gladstone. (The company stood up and cheered.) He need not say that the movement with which Mr. Gladstone's name had been associated was not raised upon those abstract ecclesiastical principles by which their Church was known. Let them never forget that Mr. Gladstone was not a Nonconformist; Mr. Gladstone did not fail to carry out any policy by which it might be identified with the history and the creed of the free churches of this country; but Churchmen as he is, he thinks that the Church of Ireland was a great and atrocious injustice to the people of that country—(Hear, hear)—and he had grappled with the injustice, and God helping him it would cease. (Applause.) Now, although the work was not undertaken on their principles, they were bound, inasmuch as it was a great and righteous work, to do all that in them lies to strengthen his hands and secure the triumph of the object on which his heart was set. For let them understand this, that all sources would be strained to their uttermost to resist Mr. Gladstone's movement, to destroy his reputation—(Hear, hear)—and ruin his destiny as a statesman. (Hear, hear.) Nothing had more confounded Mr. Dale than the discovery of the strength of malignity which was manifested in the hearts of some men in the kind of attacks to which Mr. Gladstone had been subjected. If Mr. Gladstone met with this conduct from his foes, his friends were bound, at whatever perils, to stand by his side. (Cheers.) They were bound to take up an unmistakable position; and it could not but be a lasting disgrace to the Nonconformists if any considerations of expediency were allowed to hold them back from supporting Mr. Gladstone at the present moment. He supposed in the great towns this was tolerably certain. He had every reason to believe that the Liberal Churchmen would keep firm to the end and go with them to the poll. But there was a stronger reason for the Nonconformists taking their share and part. What they had to look to specially were the new electors in the counties. He believed that amongst those who would be admitted to the county franchise under the new bill, there would be an enormous proportion of Nonconformists. The new bill just brought the franchise to those who constituted the strength of rural Nonconformist churches. The way in which this large body would vote depended greatly upon themselves. He did not ask them all to undertake the holding of public meetings in the rural districts and delivering lectures on the Irish Church—(laughter)—but he did ask from every Nonconformist minister and layman to remove, by quiet conversation with all whose minds were at all obscure on this question, their difficulties, and enable them to understand the real issues to be placed before them. They must understand clearly and distinctly the real nature of the controversy that Mr. Gladstone had raised between the sustaining Protestantism by a flagrant injustice, and the trusting to the power of God's Spirit and the energy of the people. If this were done, he believed few of the new county electors would go astray. Let them put minor matters aside, and let there be a fair fight, distinctly and definitely pronouncing whether the Irish Church should be abolished or not. (Cheers.)

The Rev. E. H. DELF expressed his agreement with every word Mr. Dale had said.

In the evening a meeting was held in Steelhouse-lane Chapel. The Revs. S. Pearson, M.A., and J. B. Blomfield, took part in the devotional service. The Rev. Enoch Mellor, M.A., of Halifax, delivered an address to the students on simplicity of preaching. The disquisition was full of vigour, and the fresh and living style in which the thoughts were conveyed was highly appreciated by the congregation, as well as by those for whom the address was specially intended. The Rev. R. W. Dale, M.A., in the name of the Board, took affectionate leave of the three students who had completed their course, and afterwards offered prayer on their behalf. The meetings of the day were of a most encouraging character.

CENTENARY OF CHESHUNT COLLEGE.

The hundredth anniversary of the Countess of Huntingdon's College, at Cheshunt, took place on Thursday, in the presence of a numerous and influential assembly. Divine service was conducted in the college chapel, the Rev. Newman Hall, LL.B., reading the prayers (the Church of England Liturgy), and the Rev. T. Binney preaching the centenary

sermon. The chapel was crowded to excess, and the sermon was preached, not from the pulpit, but from a temporary platform erected outside, opening into the chapel, on a level with the galleries, and commanding the quadrangle, which was densely crowded. Towards the close of his discourse Mr. Binney gave a graphic sketch of the state of society when the college was founded by Selina, Countess of Huntingdon, and eloquently advocated its claims. He said the institution was entirely unsectarian. A student can enter the ministry of the Episcopal communion as well as that of any other. The institution was one of the memorials of the great revival of the last century, which affected Churchmen and Nonconformists alike, and aroused multitudes from a barren orthodoxy and indifference into the life of God. It was not going too far to say that the England of to-day owed its earnestness and activity to the direct or secondary influence of what was done by the men of that time.

At the close of the service a cold collation was served in a tent erected in the college grounds, to which more than 600 guests sat down. The Dean of Canterbury (Dr. Alford) presided, and amongst those present were the following clergymen of the Church of England:—Archdeacon Sandford; Rev. Harry Jones, Incumbent of St. Luke's, Berwick-street; Rev. John Oakley, Incumbent of St. Saviour's, Islington; Rev. C. E. Mayo, of Cheshunt; and the Rev. F. Bannister, Curate of Stanstead Abbots. There was also present Sir T. Fowell Buxton, M.P., Mr. J. Cheetham, M.P., Mr. Torrens, M.P., Mr. T. Chambers, M.P., Professor Thorold Rogers, and the Revs. T. Binney, Dr. Raleigh, E. White, Newman Hall, Dr. Mullens, Dr. Spence, J. Stoughton, &c. After the usual loyal toasts had been drunk,

The Dean of CANTERBURY, who was received with loud cheers, said:—

I am honoured by having to propose to you the toast of the day, "Prosperity to Cheshunt College." I stand before you, if my strict position is to be defined, gentlemen, as representing one of those Christian bodies into which, by the constitution of this college, its students may be ordained ministers. That such a purpose of the college was intended, most of you are aware; but it may not be amiss to remind you how expressly, and beyond doubt, it was provided for. [He then read a passage from the deed.] It is clear, then, that in the welfare and expansion of this college the various Christian bodies comprised in this description are deeply interested. And as a member and a minister of one of those bodies, I have considered it not beside my path of duty to occupy the post assigned me to-day—(cheers)—and to be the mouthpiece of your good wishes for the prosperity of your college. So much, gentlemen, may be said, confining oneself to the narrowest and most technical considerations. But I am sure I shall carry you with me when I go wider than this, and profess other reasons why I feel this wish, and am here to express it. This college represents to me, as I read its documents, a very sacred principle—that of hearty mutual recognition of one another as servants of our common Lord. (Applause.) We, in this land, have been long endeavouring to make our Christianity stand on its narrowest and finest point. (Hear, hear.) And the inevitable result of equilibrium on the apex has followed. (Applause.) It has been unstable equilibrium. Our English Christianity has had to be propped all round. (Hear, hear.) So thickly, indeed, that many have failed to discern the building itself for the multitude of shores that surround it. It is high time, gentlemen, that this vain experiment were abandoned; high time that we change our course, and try whether we cannot attain stable equilibrium by setting our English Christianity on its base. It may be true that this reversal of position will require great caution and delicacy of handling. Two things certainly are true, that the process cannot be accomplished unless the artificial props be struck away—(applause)—and that when it is accomplished they will no longer be wanted. Now, it has seemed to myself and to others that the day has come for setting one's hands with advantage to this work. And this has been a further reason why I stand here to-day as the proposer to you of prosperity to your college, that we may, if it be God's will, inaugurate, or at least give expression to, a spirit of hearty, loving recognition of one another as brothers and equals in God's work. (Loud and enthusiastic cheering.) But there is yet another reason, arising from circumstances within the Established Church herself. It is no matter of dispute that her Reformation vesture was a coat of many colours. (Laughter.) Though in the main the hues were sobered, there were not wanting pieces of the original scarlet—(renewed laughter)—and here and there a tinsel ornament remained, tolerated for old customs' sake, and for the sake of those who cared for it. And when fault was found with us, there were many who could say—and my own feeling went with them—that we were far from disliking the effect of an occasional stripe of warm colour, or the glitter of an occasional spangle; and the more so, as three centuries' wear had toned down and harmonised all; so that in the brightness there was no glare, and in the richness no incongruity. But, gentlemen, the case is now widely altered. (Hear, hear.) Men have arisen who are for renewing and widening these same scarlet lines; who want to send them to the Vatican to be dyed and trimmed, and the spangles to be regilt and multiplied. Now, I say, if we are going to refit, let the duffle grey have its say in the matter likewise. (Laughter, and "Hear.") Let us mend up, and renew the home-pun as well. Give us fair play all round. (Applause.) If the bright bits are to cross the water for burnishing, let the sober material be sent to our own looms, and let our working hands have the reweaving of it. If accidental remnants are to be cherished, much more the main fabric, woven as it was amidst prayers, and tears, and anguish, and blood. And then, when the motley vesture is ready, raw in its colours, and without the toning of ages, I am much mistaken if John Bull do not elect to have the whole garment homespun—to relegate the scarlet and the spangles to the Vatican, and label them "Not wanted." (Cheers.) For this reason also I heartily wish prosperity to this and to like institutions: prosperity—let the word be truly understood—to Dissent itself. (Hear, hear.) For this, gentlemen, is your true prosperity—not to swell vastly in apparent numbers—not to flourish on the ruins of other Churches—but to give the best example of this goodly purity, this

orderly method, of the English faith; to lay up for yourselves and us such store of this garment, which no moth can corrupt, that in the crisis of England's Church we may bless God that we possess Dissenters. (Loud applause.) For these reasons, gentlemen, I, an outsider, but not an unsympathising one, say heartily, May God bless and prosper this college and its work! May the plan—now only on paper—ere long become a reality, and the most sanguine wishes of its promoters be surpassed. You, gentlemen, will have other and more cherished reasons for echoing this wish. To some of you this has been your Alma Mater—to others, the object of the cherishing care of years. But whatever reasons, and however various, may co-exist in your minds, I am sure you will not overlook, but will deeply feel, those great public ones which I have mentioned. I am sure that all, public and personal, will conspire and converge towards your fervent aspiration for the prosperity and enlarged usefulness of this admirable institution; and in that conviction I propose to you now to drink, "Floreat Domus." (The very rev. chairman resumed his seat amidst loud applause.)

The Rev. Professor REYNOLDS gave an encouraging report of the work of the students during the past session, after which several speeches, chiefly of a congratulatory character, were delivered. The Rev. J. STOUGHTON expressed the congratulations of the meeting on the satisfactory condition of the college. The Rev. Dr. RALEIGH alluded to the presence of the Dean of Canterbury on such an occasion as a good omen for years to come. Mr. T. CHAMBERS, M.P., proposed thanks to the preacher of the morning, a resolution which was supported by the Rev. E. WHITE. The Rev. Dr. SPENCE proposed "The Centenary of the College and its Commemoration," which was seconded by the Rev. NEWMAN HALL. Mr. J. CHEETHAM, M.P., alluded to the importance of Nonconformist ministers being allowed to participate in the highest educational advantages. Archdeacon SANDFORD, in a most effective address, proposed, "The Professors and the Present and Former Students." He expressed his entire concurrence in all he had heard from the lips of Mr. Binney, and his conviction that Dissenters and Churchmen would like one another better if they knew one another better. As there was a strong pull at the Church in one direction, which he believed not to be legitimate, he thought there should be a pull also in the opposite direction, drawing the Church back to Protestantism; and he was convinced that by Churchmen and Dissenters approaching one another much might be done to check the tendency to which he alluded. To the toast thus proposed the Rev. W. MUIRHEAD, from China, and the Rev. GEORGE JONES, two former students of Cheshunt, responded. Professor THOROLD ROGERS proposed "Collegiate and University Education," and spoke of the justice of admitting all Englishmen to the advantages of the national seats of learning. Sir T. FOWELL BUXTON, M.P., alluded to the importance of organisation amongst different religious denominations.

The Dean of CANTERBURY, at a late period of the day, presented the prizes and certificates to the students; and, in doing so, spoke of the importance of a classical education, declaring that the man who was unable to read the New Testament in the language in which it was given to men was not fit to be a Christian teacher, and urging that, as the controversies of the time related chiefly to Old Testament Scripture, a knowledge of Hebrew was also necessary.

NEW COLLEGE.

The annual meeting of this college took place on last Friday evening, when there was a large attendance. Amongst those present were—the Rev. Dr. Halley, principal, and the other professors of the college; the Rev. T. Binney, Chairman of the Council; the Rev. Drs. Raleigh, Spence, and Mullens; the Revs. J. C. Harrison, J. S. Pearsall, J. Pulling, J. S. Wardlaw, M.A., Johnson Barker, LL.B., A. McMillan, S. Thodey, L. L. Bevan, LL.B., T. W. Aveling, J. S. Bright, T. D. Philip, B.A., E. Johnson, B.A., T. Fison, B.A., &c.; J. Remington Mills, Esq., M.P., treasurer; Charles Reed, Esq., H. Spicer, Esq., C. E. Mudie, Esq., &c., &c.

After devotional exercises, the professors, who upon rising were received with loud and long-continued cheering by the students, gave in their reports, which were of a satisfactory character. Mr. T. W. SCOTT, who had written what the council considered the best essay, then read an excellent paper on "Bernard of Clairvaux."

The Rev. W. FARRAR, LL.B., next presented the annual report, which stated that after the last vacation thirty-two students returned to the college, and that twelve others had since been received; two in connection with the London Missionary Society. Eleven lay students had attended the classes, making a total for the session of fifty-five. The applications already received for the next year were considerable. One of the students had continued to reside during the past session at Regent's Park (Baptist) College. The report went on to say—

The Bennet-King scholarship has this day been awarded to Mr. Alfred Cave and Mr. Matthew P. Robertson, jointly, their merits being, in the judgment of the professors, so closely balanced that no clear distinction could be made between them.

In June, 1867, five students of New College (three of them being lay students), matriculated in the University of London; two of whom were placed in the honours division. Three students have passed the first B.A. examination; one of them, Mr. William Oliver, obtaining honours in English, with the University exhibition of 30*l.* a year for two years. Three other students, Mr. Caleb Allen, Mr. Jonathan Brierley, and Mr. Thomas Jackson, have obtained the degree of B.A.; and one, Mr. Henry Mander Pearsall, B.A., the degree of B.Sc. Of the students who left the college last year, Mr.

John Anderson, M.A., has become pastor at Falkirk, Scotland; Mr. W. Parker Irving, B.Sc., at Howard Chapel, Bedford; and Mr. Herbert Dewey, at Harleston, Norfolk. Mr. W. Evans Darby, a student of the third year, whose health, in the judgment of his medical adviser, required that he should take up his residence in the country, was allowed, in April last, to accept an invitation to the pastorate of the church at Stock, in Essex. Mr. John Stockwell Watts, who has just completed his fourth year in the college, has been urgently requested to become the minister of a newly-gathered congregation at Bromley-by-Bow; and the council, having regard to the peculiar circumstances of the case, have consented that Mr. Watts shall be at liberty to comply with this request. Five other students now leave the college, having completed their term of study, all of whom, as the council desire and hope, will soon be engaged in the work of regular ministration to the church.

Reference was then made to the active labours of the students in the preaching field, in connection with which the students' preaching stations committee has been working and has obtained access to new spheres. It has sometimes happened that as many as from twenty-five to thirty students have been engaged in preaching either once or twice on the Lord's Day. Upon the pecuniary position of the college, it is remarked—

Turning now to the question of the material support enjoyed by the institution, the council regret that there are some not altogether favourable circumstances to be recorded in the history of the year. The loss of subscriptions by death has been greatly beyond the average; and it has been but partly compensated by the new and augmented subscriptions obtained within the year. There is also the usual loss arising from removal of residence and change of circumstances on the part of subscribers; though it should be mentioned, on the other hand, that a few subscriptions which had for the same reasons been suspended, have within the year been renewed. The aggregate donations of the year are considerably smaller in amount than those of the last. Some collections, usually made in the spring, have this year been postponed till the autumn or winter. The diminution of expenditure recently effected by the Council does not come fully into operation till next year. A legacy of 100*l.* (less duty), bequeathed by the late Rev. Samuel Sleigh, of Salisbury, has been received; but another of 300*l.* 3 per cent. Stock, which the council had hoped to apply in diminution of the debt due to the treasurer, could not be obtained before the closing of the accounts, though it will probably be received in the course of a very few days.

The result of all this is that the deficiency of the last three years is, for the present, slightly increased; and the duty is imposed upon the council, and upon the friends of the institution generally, of renewed and earnest effort to place it, in this respect, in a satisfactory position. Valuable help has been received in the course of the year. Former students of the college, by personal solicitation, and in some cases, by the establishment of a congregational organisation in aid of the college, have contributed to obtain for it a wider basis of support. To these gentlemen, and to those who have made collections for the institution, the council offer their cordial and respectful thanks; and they trust that in the year now commencing, the good example thus set will be extensively followed. The council are satisfied that the necessary amount of support can be obtained. Supposing the debt to be paid off, an addition of two or three hundred pounds per annum to the income from voluntary contributions—that is, subscriptions and collections—would be quite sufficient to meet the present scale of expenditure. For themselves and their successors the council can promise that effort on their part shall not be wanting; at the same time they feel that only by the combined endeavour of those who wish well to the college, and are able to exert influence in its favour, is the end likely to be completely attained.

The report concludes with some reference to the loss sustained by the decease of Henry Rutt, Esq., and Dr. Vaughan—the former a most active supporter of the college, and the latter, who resided latterly in the neighbourhood, always ready to give proof of his welfare in the institution.

The Rev. J. C. HARRISON moved the adoption of the report. He said it had been very pleasant to hear the satisfactory reports which had been presented as to the character and progress of the students. (Cheers.) It had been equally pleasant to receive as good a report from the students with regard to the professors. (Cheers.) The professors were delighted with the students and the students with their excellent tutors. The audience should now do their part in endeavouring to increase the funds, and if they did so he had no doubt that next year they would be received with as hearty rounds of applause as those which had greeted the professors. (Cheers.) The speaker having paid a hearty tribute of respect to the memory of Mr. Henry Rutt and Dr. Vaughan, resumed his seat amidst loud cheers.

The Rev. R. P. CLARKE, in seconding the adoption of the report, said it had been most satisfactory to hear such testimony from the tutors about their students and from the students about their tutors. It was exceedingly gratifying to find that so much work had been done; that so many had obtained prizes; and that so many preaching engagements had been fulfilled. He trusted that the financial condition of the college would improve, and he had no doubt of this if the churches generally were only alive to their duty. (Cheers.)

The Rev. J. S. PEARSALL moved a vote of thanks to Mr. J. R. Mills, M.P., for his services as treasurer. The resolution was seconded by the Rev. E. Johnson, B.A., and unanimously carried.

Mr. REMINGTON MILLS, M.P., in response, said New College claimed the earnest support of all the friends of religious liberty and all the Congregational Churches. It had done great service in times past, and he believed had the prospect of greater service in the future. He trusted the students would bring all their acquirements to bear upon preaching the Gospel, for it was absolutely necessary at the present

time that intellectual gifts should be combined with the earnestness and zeal of a Whitefield and Wesley. (Cheers.)

The Rev. JOHNSON BARKER moved, and Rev. T. DURANT (who is about to leave this country to resume his labours in Africa) seconded, that the thanks of the meeting be presented to the auditors. After the prizes had been awarded,

The Rev. Dr. RALEIGH delivered a brief but impressive address to the students. Taking as the ground of his remarks, "He gave some apostles," &c., he dwelt upon the fact that God's greatest gift to the Church and the world was a Christian man, and endeavoured to stimulate the students to make the best of themselves for Christ's service.

The Rev. T. BINNEY, who was loudly cheered upon rising, said he had been asked to do that in which he was sure all would most cordially concur—move a vote of thanks to Dr. Raleigh for his address. Very wise and weighty words had been spoken, and he trusted that they had come down with great power upon the hearts of those to whom they had been addressed. (Hear, hear.) He did not know that it was possible for students to feel the solemnity of those words so much as older men who had had some experience of what it was to put their hands to the doing of a Divine thing. They had found out what a terrible thing it was to attempt to do a Divine thing if they were not Divine men—if they were not in harmony with the Divine Spirit. (Hear, hear.) It was a very solemn thing the idea of a man saying to himself, "I am the gift of Christ to man." It was a very solemn thing for any man to say that he was "moved by the Holy Ghost" to take upon himself the ministry of the Gospel. The ministry was not a profession but a vocation.

The Rev. Dr. HALLEY seconded the vote of thanks, after which the doxology was sung, and the proceedings terminated.

LANCASHIRE INDEPENDENT COLLEGE.

The twenty-fifth sessional anniversary of the Lancashire Independent College was held in the library of the institution on Thursday. There was a large attendance of the friends and supporters of the college. The Rev. Alexander Thomson, M.A., of Manchester, was called to the chair. The first business of the meeting was to hear the reports of the gentlemen who had conducted the examination of the students. The Rev. ENOCH MELLOR, M.A., reported on theological papers prepared by the students. Comparing this year with last, he had never observed in any college which it had been his fortune to examine so great an advance, and in saying this he spoke not only of one student, but of all. The Rev. Dr. GINSBURG reported on the Hebrew classes, which he divided into four sections. The result was satisfactory. The replies he had obtained to the examination papers showed not only exceedingly well as regarded translation and knowledge of the Hebrew language, but he had been particularly struck by the reverent tone which characterised them, and comparing them with what he had seen of the German students at Halle and elsewhere during the winter, he could not help entertaining a feeling of pride that in this college they had not only theology studied as a science, but under a deep impression of its practical influence upon the Christian life. With all his admiration of knowledge and of critical acumen, if he had a choice, he would prefer the tone of English theological students to the learning of Germany. (Applause.) The Rev. J. A. MACFADYEN, M.A., reported satisfactorily on the Greek Testament classes, though he added that the average of excellence was not so high as last year, there being fewer students in the highest class. The Rev. WATSON SMITH, who reported on mental philosophy and logic, said he had to state the result of his examination, with all the greater satisfaction that last year he spoke with some feeling of disappointment respecting the character of the papers. Without exception the papers showed a marked advance, and some had reached the highest degree of excellence. The Rev. R. JESSOP, B.A., reported that the papers on mathematics were also in a high degree satisfactory. Professor ROGERS, who was received with applause, moved a vote of thanks to the examiners for their services; and, in doing so, congratulated the meeting that upon the whole the results of these examinations had been so satisfactory. HUGH MASON, Esq., of Ashton, in seconding the motion, said he thought the meeting might be congratulated, that many of the examiners were old students of the Lancashire Independent College. The Rev. E. MELLOR having acknowledged the vote, the Rev. R. W. DALE, M.A., of Birmingham, delivered a thoughtful and practical address to the students. In speaking of the necessity of individual reading, he said that Mr. Bright had acquired his remarkable eloquence in a great degree by the study of our more illustrious poets:—

Fierce invective, calm explanation, pathos and humour, passionate declamation, and biting epigram, were equally at his command. Doubtless Mr. Bright was born with a natural genius for eloquence. No culture could have transformed a dull man into an orator such as the hon. member for Birmingham, but his knowledge of the English language did not come from genius merely. It was not a gift, but an acquisition. It had been his practice for many years, after his return from the House of Commons at night, to spend three-quarters of an hour in quiet enjoyment of a cigar—(a laugh)—and an English poet. Nor did he read in a vague or desultory manner. He chose his poet every session, and worked at his books until they were exhausted, or until the session was over. Perhaps one reason why he had been, as many people thought, calmer and more

moderate during the last two years, might be that instead of drawing his inspiration from the stormy volcanic fires of Byron, he had been reading Cowper's "Task," or Wordsworth's "Excursion." (Laughter and applause.)

Referring to public prayer, he said he believed there was not a thoughtful minister of his time who had not looked wistfully in the direction of a liturgy; but, happily, the instincts of their congregations had saved them from the suggestions of their own weakness. (Hear, and applause.) Their people might not be able to explain the feeling; ministers could not very well explain it; but they were very sensitive of what was a suitable or unsuitable style of prayer.

The English Church Liturgy was regarded as a perfect specimen of that class of work. It was not faultless, however; for example, he did not think it was necessary to "confess and acknowledge our manifold sins and iniquities," or to speak of "our trust and confidence." The collects were much better written than the fixed prayers. The English version of the Psalms appeared to him to be the best model for the language proper to be used in prayer, and instead of the arbitrary rule laid down by the friend to whom he had referred, he would recommend that as far as possible all words should be avoided which were not used in the English Bible, and that in the formation of sentences the extreme simplicity of structure of the devotional books should be imitated. A few years ago he had been much disposed to wish for the adoption of a liturgy. Subsequent reflection and experience had convinced him that it would be hardly possible to inflict a greater blow on the life and progress of their churches than to permit free prayer to be supplanted by any such device—(applause)—and he was glad to think that the desire for the use of liturgical forms, which some time ago had prevailed, was passing away, and he believed would altogether disappear. Simplicity, directness, pathos, reverence, and fervour, they might perfectly well obtain in extempore prayer, and for the rest prayers were not intended to afford high gratification to men of taste, who felt no awe in the presence of God's greatness, no keen distress at the presence of their own sin, no strong desire for mercy and strength to live a holy life. Their prayers were not meant to be works of art; they were high spiritual acts. (Applause.)

He asked them to examine how far the prevalence and inculcation of particular truths at different times has influenced those times, and specially to address themselves to discover what were the causes which gave to Wesleyanism its fervour, to Quakerism its earnestness and benevolence, and to the best type of Anglicanism its sobriety and reverence, to the end that they might possess themselves of the particular excellences of each body. Such a course of study, besides the more direct benefits it conferred, was fitted to prevent the danger that the intellectual life should overmaster the spiritual life, and it was no less important as a protection against being fascinated and mastered by preachers who produced great impressions by the exhibition of solitary truths, which, though true, by being made solitary produced almost the effect of taught error. He counselled them also to the study of dogmatic theology. After religious counsels suitable to the occasion, Mr. Dale resumed his seat amid loud applause, and a vote of thanks for his admirable address was moved by Mr. HENRY LEE, seconded by the Rev. THOS. GREEN, of Ashton, and cordially adopted. The CHAIRMAN having referred to the lamented death of Dr. Vaughan, who had presided over that institution with great dignity and courtesy for many years, Professor ROGERS moved a resolution on the subject. He said that the late president had, from early life, been well known to him, and although he had been very much his senior, he had always been highly respected and much beloved by him. It was for others who were under his care to speak of what he had been to the institution. This he knew, that he had performed for the Independent denomination services of an invaluable character outside the walls of the institution, in which he heartily wished he was able to imitate him. He was a man of whom the denomination had reason to be proud, and he had left behind him many works, which would live to speak after he was gone. To his students he would say that his life was an example in one important respect—he referred to the indomitable resolution and industry which had characterised him from his earliest days. Throughout his life he was given to laborious toil, and it was in virtue of that he had accomplished so much for his denomination and the Christian church. The Rev. ENOCH MELLOR seconded the resolution, which was agreed to. At the conclusion of the business the company was entertained at luncheon in the large hall of the college.

BRECON INDEPENDENT COLLEGE.

The annual meeting and examination of the students of the above institution took place on Tuesday and Wednesday, the 9th and 10th inst. The Revs. J. Kennedy, M.A., and J. Spence, D.D., of London, who attended as a deputation from the Congregational Fund Board, conducted the examination. The senior classes had prepared for examination in psychology, theology, Hebrew Scriptures, and Greek Testament in one department, in the other in Latin, Greek, French, German, Wayland's Political Economy and plane trigonometry. The junior class were examined in chemistry, Hebrew elements, Greek Testament, Christian evidences, Latin, Greek, French, algebra, geometry, and Angus's Handbook of the English Language. There was a large gathering of ministers and delegates from the churches of the Principality. The report, which was read at the meeting, together

with the testimony of the examiners, indicated the fact that the college was in all respects in a satisfactory condition. Thirteen students had completed their course of study, and the majority of them had already received invitations to the pastorate, while seven candidates had been admitted on probation. Resolutions were passed, expressing the thanks of the meeting to the Congregational Fund Board for its continued support and interest in the welfare of the institution—to the examiners and officers for the past year; while the meeting sincerely deplored the loss which the institution had sustained by the lamented decease of W. Rutt, Esq., the esteemed and well-known treasurer of the Congregational Fund Board, and conveyed its earnest and respectful sympathy to the surviving members of the bereaved family.

The new college is rapidly progressing, and presents already a bold and imposing appearance. It will be an ornament to the town. Many of the English friends of the College have subscribed handsomely towards the building fund, and it is hoped that others of the Nonconforming brethren in England will kindly help their Welsh friends in this great work. It is expected that the building will be quite completed in June, 1869.

ELECTION INTELLIGENCE.

BRISTOL.

The Liberals lost no time in taking measures to secure the seat rendered vacant by the report of the committee appointed to try the petition against the return of Mr. J. W. Miles. On the evening of Thursday, the day on which the decision of the committee was made known, a crowded and enthusiastic meeting was held at the Broadmead Rooms, at which it was unanimously resolved to support Mr. Samuel Morley. The same evening the following address was issued by Mr. Morley:—

Gentlemen,—

A committee of the House of Commons has declared the recent election for your city to be void. I therefore again present myself to claim for the Liberal party, by your free suffrages, that seat in Parliament as your representative which has been withheld from me by the illegal acts of our political opponents. I have little to add, and nothing to withdraw, in the statements I have so recently made of my political principles; but I come forward especially at the present moment to enable you to maintain the purity and freedom of election, and I rely upon the honourable and worthy citizens of Bristol of all shades of politics not to suffer the representation of their city to be debased by corrupting influences.

I am, Gentlemen,

Yours very faithfully,

SAMUEL MORLEY.

On Friday night Mr. Philip William Skinner Miles, brother of the Mr. Miles who has been unseated, consented to contest the city in the Conservative interest. Mr. Philip Miles has previously represented Bristol, and though averse to entering again upon Parliamentary life, he was strongly pressed "for the honour of the family." At a meeting of his friends on Saturday resolutions in his favour were enthusiastically passed. Mr. Kearsey, chairman of the Conservative Working Men's Association, remarked that if they lost the election they could not tell what would be the result of the next general election. They must be prepared even to shed their blood for the good of the cause.

Some men who have been active in all true-blue movements were, we (*Bristol Mercury*) are told, boasting on Friday night that they were resolved to win, and that it was "not a trifle" that would be allowed to stand in the way of their success. Our Liberal friends will see, therefore, that they have no time to lose, and that they will probably have again to contend with very questionable influences.

ANGLESEA.—Mr. R. Davies, of Menai Bridge, who is a wealthy merchant, a Nonconformist, a magistrate, and a native of the county, is likely to come forward for this county. It is said that nineteen-twentieths of the inhabitants of the island are Nonconformists. Sir R. W. Bulkeley, Bart., retires.

BEDFORD.—Mr. S. Whitbread again stands. In his address he declares his intention to support, as he has hitherto done, Mr. Gladstone's Irish Church policy, Mr. Coleridge's Universities Bill, and all other Liberal measures. It is generally believed that a second Liberal will be proposed. The names of Mr. James Howard, of this town, and Mr. Charles Magniac, of Lombard-street and of Colworth House, near Sharnbrook, have been mentioned.

BERKSHIRE.—A meeting of the Liberal party of Berkshire, convened by circular, was held at the George Hotel, Reading, on Saturday afternoon. Mr. J. Hibbert, of Brayswick Grove, near Maidenhead, was in the chair. It was unanimously resolved that Mr. John Walter, of Bearwood, and the Hon. Auberon Herbert (brother of the Earl of Carnarvon), be the Liberal candidates, and the meeting pledged itself to use its best endeavours to secure their return. Mr. Walter addressed the meeting, and expressed himself in favour of the disestablishment of the Irish Church, but would not pledge himself as to the manner in which the revenues of the Church should be appropriated. Whilst desirous that the Liberal party should hold the reins of Government, he wished to enter Parliament as an independent Liberal, not pledging himself to the whole of the policy which Mr. Gladstone, if he should be called to the head of the Government, should think proper to propose. He stated himself to be willing to vote for the opening of the universities to all religious denominations. The Hon. A. Herbert afterwards addressed the meeting, and was in favour of the disestablishment of the

Irish Church, believing that the change would be for the general welfare of the Irish Church. A committee was formed to secure the return of the two candidates.

BEVERLEY.—The sitting members are Sir H. Edwards and Mr. Sykes (Conservatives). The Liberals will, it is said, contest both seats. The Hon. F. C. Lawley, who was returned for the borough in 1852, and Mr. D. Keane, Q.C., who unsuccessfully opposed Sir H. Edwards and Mr. Sykes at the last general election, have been spoken of as probable candidates.

BORDER BOROUGH.—At a crowded meeting held at Hawick, the Provost in the chair, a very comprehensive programme was agreed to, including the disendowment of the Irish Church and an unsectarian national system of education. A motion to the effect that the candidate should approve the ballot was carried by a majority. Another motion, that the candidate should support the principles of the Permissive Bill, was lost. A committee was appointed, in the ratio of two to each thousand of the population, to co-operate with Selkirk and Galashiels in securing the return of a proper representative. The Hon. Mr. Elliott, brother of the Earl of Minto, and Mr. John Gorrie, formerly of the Scotch bar and now of the Temple, London, are mentioned as candidates.

BRADFORD.—The Liberal Electoral Association, which is energetically moving in favour of Mr. Miall, has been holding meetings to promote that gentleman's candidature. The requisition is being prosecuted throughout the borough, and is expected to be completed in a few days. The constituency under the new Reform Act will be increased, it is supposed, from about 6,000 to 20,000 electors.

CANTERBURY.—The Liberals, who expect to be greatly strengthened on the register, will, it is expected, again bring forward Major Lyon. They expect to win one seat, but whether at the expense of Mr. Huddleston or Mr. Butler-Johnstone (who has voted with Mr. Gladstone on every division on the Irish Church) remains to be seen.

CARMARTHEN BOROUGH.—Mr. Lewis Morris, of the Chancery bar, a native of Carmarthen, and of some university reputation, is mentioned as a probable candidate. Mr. Morris will, it is stated, appeal to the electors as a staunch Liberal, and on "Welsh national principles."

DEWSBURY.—At a meeting of Liberal delegates of Dewsbury and Batley held last week some fourteen names were submitted, and it was agreed that three should be submitted to an aggregate meeting which was to be held last night.

DUDLEY.—Mr. Sheridan is to be opposed by Mr. F. Smith, the principal agent of the Earl of Dudley.

DUMFRIES.—Mr. William Ewart, in consequence of ill-health, will retire. Mr. Jardine, M.P. for Ashburton (under sentence of disfranchisement), is mentioned as a candidate.

EAST DERRYSHIRE.—It is stated that the constituency, so far as their wishes can at present be ascertained, have a strong bias in favour of Captain Egerton, the son-in-law of the Duke of Devonshire, and the present member, Mr. Jackson, both decided Liberals.

ESSEX.—The present state of things in the county is this. In the Southern division both the sitting Conservative members will not stand again, having found a more congenial constituency in the Western division, which is largely agricultural. Messrs. Wingfield Baker and Andrew Johnston are the Liberal candidates for the Southern division, and the Conservatives, although they have tried hard, have not yet got anyone to lead the forlorn hope in opposition to them. Mr. Johnston gives satisfaction everywhere, but Mr. Baker has an unfortunately indecisive and mystical way of speaking which has done harm already, and may do so still. In the Western division, the Conservative committee has declined to nominate Lord Eustace Cecil (brother to the Marquis of Salisbury, and one of the sitting members for South Essex), his following of Mr. Disraeli not having been sufficiently blind. They have nominated Mr. Selwin-Ibbetson and Colonel Brise, but Lord Eustace Cecil refuses to be shaken off, and has issued an address stating that he means to stand on his own account. Thus there is a split, which may be wide enough to admit a Liberal. In the eastern division two Liberals, Sir Thomas Western (now sitting for North Essex) and Sir Thomas Abdy, will stand. Two Conservatives, Mr. Du Cane (now sitting for North Essex) and Mr. James Round are also in the field. The Liberal prospects are considered good here. Throughout the country the Liberals are active. In South Essex local registration committees have been formed.

GLASGOW.—Mr. Gladstone has been asked whether he will receive with favour a requisition to be put in nomination for the representation of Glasgow. Mr. Gladstone has replied to this invitation to the effect that, if he had now a seat to seek, probably prudence would compel him to be content to ask the suffrages of a much more limited constituency. "But," adds the right hon. gentleman, "in truth I have no reason to suppose that I am likely to part from the representation of South Lancashire." It is said that the Catholics, who are strong at Glasgow, will try to secure the third seat for one of their own religious persuasion.

GRAVESEND.—The Liberal candidate for this new Parliamentary borough is Sir Charles Wingfield. It is not certain that the Conservatives will contest the seat.

GREENWICH.—Mr. Alderman Salomons will offer himself for re-election, and Mr. Baxter Langley is holding meetings in the borough.

GUILDFORD.—Sir Henry Bulwer, G.C.B., has consented to stand in the Liberal interest against Mr. Garth, the Conservative.

HARTLEPOOL.—Mr. Thomas Richardson, of

Middleton, has issued an address to the future electors of this borough. On the question of the Irish Church, he endorses the views of Mr. Gladstone.

INVERNESS-SHIRE.—Cameron, of Lochiel, a name deservedly famous in Highland annals, has issued an address to the electors of this county. It is said that there will be no opposition to Lochiel's return, "though his opinions are not those of a large body of electors."

IRELAND.—The *Cork Reporter*, reviewing the state of the Irish constituencies, is of opinion that the Liberal party ought to be able to secure sixteen seats in Ireland by the approaching election, and specifies these as the counties of Cork, Cavan, Clare, Wexford, Leitrim, Mayo, King's County, and Queen's County, one member each; Dublin city, and the boroughs of Bandon, Youghal, Kinsale, Derry, New Ross, Dundalk, and Newry, also one each. It is rumoured that Sir George Bowyer will not offer himself for re-election to Dundalk, and that Mr. Denis Caulfield Heron, Q.C., will be invited to contest the borough. Mr. P. Callan is actively canvassing the electors, with some success. There is no Conservative candidate as yet. The Roman Catholic primates and the priests of the county Louth having given in their adhesion to Mr. Tristram Kennedy, the chance of the return of Mr. O'Reilly Drase for that county is very doubtful. Mr. Chichester Fortescue and a local gentleman of Conservative politics not yet named are the other candidates. It is stated that Mr. Brodigan, J.P., is resolved to contest Drogheda with Mr. Whitworth. In the county of Clare it is expected that Colonel Vandeleur and Sir C. O'Loughlin will be re-elected without a contest. In Barlow Mr. Stock's constituents are not quite satisfied with his Parliamentary conduct, and a canvass has been commenced by Captain Fagan, who, it is said, will oppose his return. In the Queen's County an attempt will be made to displace General Dunne. In the King's County the seat of Sir Gilbert King is threatened. Newry will, it is confidently stated, be contested by the Liberals.

KENT (EAST).—The new voters will, it is calculated, number some six or eight thousand, and the majority of these, the Liberals assert, will be on their side, especially in the seaside towns. They propose to contest both seats. Sir E. Dering retires.

KNARESBOROUGH.—Mr. Holden, M.P., addressed a large meeting of his constituents on Wednesday. He advocated the disestablishment and disendowment of the Irish Church; and declared that if returned to the new Parliament he should give Mr. Gladstone his support in carrying a measure to that effect. A resolution expressing approval of Mr. Holden's conduct and votes, and pledging the meeting to unite in securing his return to the House of Commons, was carried unanimously.

LANCASHIRE (SOUTH-EAST).—At a meeting of Conservatives held at Manchester, it was resolved to seek a new candidate to stand for this division with the Hon. H. Egerton, and to raise a fund of 8,000l. Mr. Turner, being mainly supported by the Liverpool interest, prefers to offer himself for the new division of which Liverpool is the headquarters.

LIVERPOOL.—On Friday evening the Right Hon. W. N. Massey and Mr. William Rathbone, the Liberal candidates for the representation of Liverpool in the next Parliament, addressed a meeting of Liberals in the Amphitheatre. Mr. J. C. Stewart presided. Mr. Rathbone expressed his views on the Irish Church education. Mr. Massey, after referring to the various Reform measures brought forward during his absence from the country, said the principle on which the suffrage should rest was that of household suffrage. He looked forward to the working of the present bill with great hope and confidence, although it had one serious blemish, that which insisted on the personal payment of rates. He was also hostile to the minority clause, although eminent Liberals were favourable to this device. After referring to the injustice of perpetuating the Irish Establishment, and the absurdity of the cries of "The Church in danger" and "No Popery," he concluded, amid great cheering, by imploring the inhabitants of Liverpool, the birthplace of Gladstone, not to be false to the principles of free trade, progress, and civilisation. A vote of confidence in Messrs. Massey and Rathbone was then agreed to.

LONDON.—There is a vague report that a large body of Conservatives in the City wish to induce the Lord Mayor (Alderman Allen) and Alderman Sir William Rose to offer themselves at the general election. Mr. R. N. Fowler will not again enter upon the contest.

MERTHYR TYDVIL.—For this borough, which will have a second member under the Reform Act, there are at present three candidates in the field, viz.:—The Right Hon. H. A. Bruce, the present member; Mr. Henry Richard, of the Peace Society, who comes forward in response to a requisition from a large majority of the householders of Merthyr and Aberdare; and Mr. Fothergill, a large ironmaster. It has been stated that the latter will be induced to contest Monmouthshire in the Liberal interest.

MIDDLESBOROUGH.—The name of Mr. Lushington, the eminent barrister, is mentioned as a Liberal candidate.

MONTROSE BURGHS.—Mr. W. E. Baxter, M.P., again comes forward, and is not likely to be opposed.

NORTHAMPTON.—Mr. Chas. Bradlaugh ("Iconoclast") has issued an address to the Liberal electors of Northampton.

NOTTINGHAM.—The *Nottingham Express* has authority to state that the report that Mr. Morley declines again to become a candidate for the representation of Nottingham is "quite untrue."

OXFORD CITY.—It is stated that both Mr. Cardwell and Mr. Vernon Harcourt have determined not to attend any public-house meetings that may be held in

the various wards for the so-called purpose of furthering their election.

PRESTON.—Lord Edward Howard consents to stand, and it is said that the great bulk of the Liberal electors, including men of all creeds, heartily approve of him. Mr. Leese also stands well with the constituency, and great exertions are being made to further his return. Mr. German is not thought to stand much chance. It is reported that the Hon. F. A. Stanley, one of the sitting members, will retire, and stand for North Lancashire, and that the other member, Sir F. G. Farnor-Heaketh, will be made a peer.

ROCHDALE.—The Liberals are organising themselves in this borough, and are enlarging their Reform Association. The present constituency is 4,500, and the new voters that will be introduced under the new Reform Bill are set down at 8,000.

SALFORD.—The Mayor (Mr. Alderman Pochin) is to be invited to stand in the Liberal interest.

SHEFFIELD.—A largely attended meeting was held on Monday night, at the Temperance Hall, Sheffield, for the purpose of hearing an address from Mr. A. J. Mundella, of Nottingham, who has been invited to come forward. This gentleman is favourably known as a friend of the working classes, and as an earnest advocate of boards of arbitration and conciliation. As might be expected, he avows himself to be an advanced Liberal. If Mr. Mundella perseveres with his candidature, he can scarcely fail to prove a formidable antagonist to Mr. Rosebuck.

SOMERSET (EAST).—Colonel Pinney and Captain Hayter have accepted the invitation to stand as the Liberal candidates for this division, and have determined, if necessary, to go to the poll.

SOUTH WALES.—It is expected that seven seats in South Wales will be contested by the Liberals, and there is hope of winning five of them.

STOKE-ON-TRENT.—The sitting members, Messrs. Grenfell and Melly, will probably be opposed by Mr. C. M. Campbell, the defeated Conservative candidate at the last election. A second Conservative is spoken of.

THE SCOTCH UNIVERSITIES.—Mr. Moncrieff has, for personal reasons, resolved to decline seeking re-election as member for Edinburgh. He has also declined the invitation to sit for Greenock, and is expected to declare his acceptance of the invitation to become a candidate for the Universities of Glasgow and Aberdeen. For the Universities of Edinburgh and St. Andrews Mr. Archibald Campbell Swinton, of Kimmerghame, formerly Professor of Civil Law in the University of Edinburgh, comes forward in the Tory interest. Dr. Prosser James, who dates from Piccadilly, also offers himself, and in his address professes to hold "broadly Liberal principles" on all subjects.

TYNEMOUTH.—"Elfin," in the *Newcastle Chronicle*, gives the following account of Mr. Trevelyan's resignation:—"Some hungry, meddling busybodies have made his seat positively unbearable. A set of harpies badgered him for money, and others annoyed him with all manner of petty personal disputes. He was told he would have to fight again, and severely, for his seat, and urged to begin at once. He saw, or thought he saw, in this intimation a prolonged and costly contest, and rather than engage in it he resolved to abandon the seat at once and for ever. And no man that only saw the circumstances as they were presented to Mr. Trevelyan can blame him. It is intolerable for a member of Parliament to be assailed in all directions for subscriptions and loans, and to be harassed with all manner of irritating small talk."

UNIVERSITY OF LONDON.—A circular has just been issued by the supporters of Sir John Lubbock announcing his retirement from the contest for the University seat. It is stated that Sir John's committee, impressed with the importance of obtaining a man of distinction to represent the new constituency, have for the most part added their names to the list of Mr. Lowe's supporters. The contest is now virtually between Mr. Lowe and Mr. Bagehot, and Mr. Lowe's friends express themselves as certain of success.

YORKSHIRE (EAST RIDING).—It is rumoured, but no authority is given, that this division, undisturbed for more than twenty years, will be contested in the Liberal interest. The two sitting members are Conservatives.

THE INVENTOR OF ENVELOPES.—About forty years ago there lived at Brighton a bookseller and stationer of the name of S. K. Brewer, and he used to place in his shop-window piles of paper, beginning at the largest up to the then smallest size, 16mo; but to finish off the pile he cut cards so as to bring them up to a point. Ladies used to go in and ask for that "dear little paper," which induced him to cut paper in small sizes. Then came the difficulty of the place for address; and the result was he invented the envelope, and had metal plates made for cutting them to shape and sizes. This just pleased the ladies, and orders came to him for the little paper and envelopes from all parts. This at length became such a demand upon his time, that he got Dobbs and Co., of London, to make them for him. Such was the beginning of the envelope trade.—*Stationer.*

WOMAN'S RIGHTS.—The *Revolution*, the American organ of woman's rights, notes the fact that the Congregational church at Harlem, Rev. S. Bourne, pastor, on the report of the committee appointed a year ago, have recently so amended the standing rule of that church that women are now eligible for officers. The vote was unexpectedly large. It required a two-thirds vote, but it was four to one. The women of that congregation may now be pastor, deacons, trustees, as well as devout members.

Literature.

FRENCH GARDENING.*

Mr. Robinson, a gentleman connected with the horticultural press, visited France in 1867, "with a view to study the horticulture of the country as far as possible," and in this volume he describes "such features of French horticulture as are most worthy of adoption in British gardens." There are very few gardens in France which can equal our large private gardens. "In the culture of stove and greenhouse plants, of the vine in glass-houses, of orchids, some vegetables, and in the general keep and finish of their large gardens, they are quite behind us." Such splendid nurseries as are in London and the provinces must not be looked for in France. But in the use they make of their small gardens, in the supply of their markets, in the growth of garden fruits and salads, they take the lead. In city gardening, too, in the decoration of apartments with plants, and in the combination of beauty of vegetable form with brilliant flowers, their plans are well worthy of our study and partial adoption. Mr. Robinson's book contains many hints which amateur gardeners will know how to apply, and is full of interest to the general reader. It is for such we notice it here. The "cordon crotrover," the methods of training fruit-trees, the preservation of grapes and peaches, and the culture of asparagus and mushrooms, we do not propose to dwell on. These are topics for the horticultural journals; we content ourselves with saying that there is not a chapter in the volume that may not be of use to gentlemen superintending the cultivation of their own gardens, and ladies who love to grow ornamental plants and use them for decorative purposes.

Mr. Robinson writes first of "Sub-tropical gardening," a system "that originated in continental gardens, and has been brought to the greatest degree of perfection in and around Paris." That it is well adapted to this country is proved by its success in the sub-tropical garden in Battersea Park. A sub-tropical bed may be made by turning out in early summer many of the fine-foliaged plants from the greenhouse—*Aralias*, *Caladiums*, *Dracenas*, the Castor-oil plant and India-rubber plant—and grouping them with the *Yucca*, the *Pampas Grass*, the *Arundo Donax*, or the *Chamærops excelsa*, a hardy palm. Such plants will be improved by their free summer exposure to sun and air, and may be removed again for the winter decoration of conservatories or apartments. Sub-tropical plants are "distinguished by fine foliage or nobility of aspect," and the term sub-tropical gardening is applied by Mr. Robinson not only to the employment of such plants as cannot endure our winters, but generally to "the introduction of beauty of form to the flower garden." He drops a hint which those who have gardens but no glass-houses may find enjoyment in following out. "The culture of the many hardy and half-hardy plants that may be used so advantageously to produce fine effects in the flower-garden, from elegant dwarf Conifers to graceful Bamboos, is much more easy in many parts of England than around Paris, where many subjects perish in winter that we find no difficulty in growing." When amateur gardeners will release themselves from the conventionality that compels them to the almost exclusive use of "bedding stuff," and which makes suburban flower-beds nearly as stiff and uniform as suburban drawing-rooms, they will find that by the use of the more recently-introduced dwarf or young Conifers and such old-fashioned flowers as stocks, pinks, roses, asters, &c., they will be able to combine in never-ending variety beauty of form with brilliancy of colour. The *Cryptomeria*, with its fountainlike sprays, some of the *Retinosporas*—the graceful *pisifera* and its golden variety, the branches of which will match the most delicate ferns, and *plumosa*, even more beautiful, though not so simple in its gracefulness—such shrubs invite the neighbourhood of the *Nasturtium* and *Dianthus*, Spanish Irises and *Digitalis*, white and red. Used as centres for beds, they will provoke the inventive faculty of tasteful gardeners to group around them the richest flowers. And then there is the perfect *Thuja aurea*, golden in spring and becoming green in summer, that it may give tone and harmony to flower groups, and always, when well grown, preserving the same soft curved outline. Or to pass from the Conifers,

* *Gleanings from French Gardens; Comprising an Account of such Features of French Horticulture as are most worthy of Adoption in British Gardens.* By W. ROBINSON, F.L.S. With numerous Illustrations. London: Frederick Warne and Co.

what can be more charming than white *Asters* rising among small Portugal Laurels and Barberries that in foliage, flower, and purple fruit are ever varying? Sub-tropical gardening is a return to one principle of old-fashioned English gardening; the mixed border with plants of different heights. Another advantage in the use of evergreens is that they make a winter as well as a summer garden, and should they grow too large for flower beds, a neighbouring nurseryman will always be ready to pay a fair price for the time the shrub has stood in the garden and the culture bestowed upon it.

Mr. Robinson gives an interesting account of the nursery garden that supplies the Ville de Paris, and of the public gardens and parks of Paris. The English cemetery is rightly by him preferred to the French. The number of "immortelles," "in every stage of decay," is a sight "most depressing to anybody used to 'green English or Irish churchyards.'" The so-called "everlasting" is, however, but a type of many common notions of a "blessed immortality,"—protracted existence purchased by the absence of vigorous life. The way in which the poor are buried in the common graves is most heartless; it is but a specimen of much in Paris that suggests how hard inhumanity lurks barely concealed beneath the splendours of the Imperial régime:—

"A cutting thirteen or fourteen feet wide, with the earth thrown up in high banks at each side, a priest standing at one part near a slope formed by the slight covering thrown over the buried of that day, and frequently a little crowd of mourners and friends, bearing a coffin. They hand it to the man in the bottom of the trench, who packs it beside the others without placing a particle of earth between; the priest says a few words, and sprinkles a few drops of water on the coffin and clay; some of the mourners weep, but are soon moved out of the way by another little crowd with its dead; and so on until the long and wide trench is full. They do not even take the trouble to throw a little earth against the last coffin put in, but simply put a rough board against them for the night. Those places not paid for in perpetuity are completely cleared off, dug up, and used again after a few years. The wooden crosses, little headstones, and countless ornaments are cleared off, thrown in great heaps, the crosses and consumable parts being, I believe, sent to the hospitals as fuel. The headstones from such a clearing (when not claimed in good time by their owners) go to making the drainage of a drive, or some like purpose. And yet these people, who cannot afford to pay for the ground in perpetuity, go on erecting inscribed headstones, and bringing often their little tokens of love, knowing well that a few years will sweep away these, and that afterwards they cannot even tell where is the dust of those that have been taken from them."

Those who have admired the French use of Ivy for broad green borders, as in the garden of the Louvre, for example, and the private gardens of the Tuileries, will find here full directions how thus to employ it. But this Irish Ivy is not only grown out of doors, it is employed for interior decoration.

"I once saw it growing inside the window of a wine-shop in an obscure part of Paris, and, on going in, found it was planted in a rough box against the wall, had crept up it, and was going about apparently as carelessly as if in a wood. If you happen to be in the great court at Versailles, and, requiring guidance, chance to ask a question at a little porter's lodge seen to the left as you go to the gardens, you will be much interested to see what a deep interest the pleasant fat porter and his wife take in Cactuses and such plants, and what a nice collection of them they have gathered together, but more so at the sumptuous sheet of Ivy which hangs over from high above the mantelpiece. It is planted in a box in a deep recess, and tumbles out its abundant tresses almost as richly as if depending from a Kerry rock."

Lovers of the *Gladiolus* will be much interested in the account of the culture of this splendid flower by M. Souchet, at Fontainebleau. So determined is his fight against insect enemies, that he has built deep around his *Rhododendron* beds strong cemented walls, and filled in the bottom with a deep bed of fine sand, to keep out the *ver blanc* or larva of the cockchafer. "He employs a great number of people to gather the insect at the egg-depositing season, has the larvae picked up after the plough, and one way or another avoids their ravages, though at great cost of time and money." His ingenuity is great in devising means to destroy his foes.

"When the mole cricket goes about, he leaves a little loose ridge, like the animal after which he is named; and when his presence is detected in a closely-planted bed of *Gladiolus* at Fontainebleau, they generally press the bed quite smooth with the foot, so that his track and halting-place may be the more distinctly seen the next times he moves about. This had been done in the present instance in the case of a young bed of seedlings. I saw his track, and a workman, who brought with him a rough jar of water, and one of common oil, opened a little hole with his finger above the spot where the enemy lay. Then he filled it with water twice, and on the top of the water poured a little oil. The water gradually descended, and with it the oil, which, closing up the breathing pores of the mischievous thing, caused it to perish of asphyxia, and in about twenty seconds we had the pleasure of seeing it put forth its horns from the water, go back a little when it saw us, but again come forth, to die on the surface, hindered for ever from destroying valuable bulbs."

Mr. Robinson has introduced into his volume some papers by French horticulturalists, ex-

planatory of their methods. It also contains some good illustrative cuts. By help of these, the chapters on the training of fruit-trees are made simple and excellent lessons on the principles of pruning, even though the special methods treated of should not be adopted. The excellence of French salads is attributed, not to the superiority of the climate of Paris to that of southern England, but to their growth under glass. The *cloche*, the bell-glass of about sixteen inches in height and diameter, which may be seen by thousands in nursery gardens from the boundary walls of Paris, may be procured at the rate of a franc apiece, and underneath these glasses, pressed down so tightly as to be Warden cases, the early salads are grown.

Whether or not Mr. Robinson's assertions as to climate are capable of being proved, and with whatever modification the plans he recommends will have to be wrought out, he has produced an excellent manual for the practical gardener. He has been happy in being admitted so fully into the confidence of the horticulturists he visited. But jealous reserve does not appear to be a characteristic of French gardeners. Visiting the peach-garden of Mr. Lepère at Montreuil, he saw—

"A very old man, dressed in a blouse, moving along the walls, nailing in the shoots here and there, and with him a dozen young men, his pupils. That is M. Lepère, who has a class twice a week. Incidentally I may say that the principle of giving a full explanation of their system of doing anything well animates French gardeners more or less. Did anybody ever hear of an unusually successful English market gardener calling a class round him at a low fee, or no fee at all? The French, though proud of their success in this way, are careful to give it the fullest possible ventilation; and those who attend here cannot fail to learn the culture of the peach as well as need be, if so disposed, for the master glides along the wall, and stops and nails in the shoots, and cuts out the foremost branches here and there that are not wanted for next year's work, and, in short, does and explains everything before his pupils."

Such a spirit will lead to success, not only in peach-growing, but in every department. Division of labour is carried too far when the scientific botanist knows not how to handle the pruning-knife, and the working gardener has no principles but the rule of thumb. Monopoly in knowledge tends to ignorance; the man who would confine the benefits of his experience to himself will never reach the highest excellence. Friendly emulation and the exchange of experience are the true promoters of skill.

BRIEF NOTICES.

The Infant Class; or, a Mother's Help in the Nursery. (Manchester: Tubbs and Brook. London: Simpkin, Marshall and Co.) We trust this anonymous and unpretending volume may become extensively known and adopted. Some of the very happiest hours of their lives are, we believe, spent by young children, in the ranks of a well and affectionately conducted infant-class. It is true, the art of doing such work well cannot be imparted by books. If something is due in preaching, to the voice, and to the eye, and to the living man as a whole, these moving, breathing constituents are of inexpressibly more relative importance when the hearers average from four to ten or twelve years of age. Where the author of this little manual is known (as she is in many a nook of Lancashire and Cheshire, which she and her children have illuminated with "the light which warms as well as shines"), we predict for it a very grateful welcome, and possibly a large circulation. Her cheerful and loving spirit, and her incapacity for being wearied in well doing, are, we rejoice to hope, to be met with in many other counties of England. Without these, as its complement, the mere statement of her method would avail but little. It is very possible, however, to misapply (we will not say waste) a large amount of patience and kindness for want of some practical experience. In this book, the fruits of a very large and successful experience in practical, spiritual work among children, are briefly and clearly embodied. It may safely be recommended, likewise, to teachers who have had much practice, as well as to those who have had little. The mode of instruction is catechetical; but this is no dry, technical catechism. In the form of admirably devised questions and answers, the principal narratives of the Old and New Testament are gone through together by teacher and scholars, the very language of the Bible being committed to memory and recited. A small selection of hymns is added, and some exceedingly natural and appropriate prayers; and not the least valuable portion of the work is the preface.

Service at Home. For the Young Folks in Schools and Families, for Wet Sundays and Winter Evenings. By DAVID A. DOUDNEY, D.D., Incumbent of St. Luke's, Westminster, Bristol. Author of "Gospel Preached to 'Babes,' &c. (London: W. H. Collingridge.) The idea of this volume is good, but the fulfilment hardly comes up to the conception. There is room for more experiments of the same kind. Many an hour of happy and profitable social worship is missed, for want of some book which might serve to place several minds in immediate and conscious sympathy; or, when one must lead the devotions of others, to help him or her out of diffidence and slowness of speech. Even to have an

order and plan of a religious service made ready to their hand, would be to some persons a material aid and encouragement. This book (albeit very moderate in size and in price) contains fifteen complete services. That is to say, each service includes three hymns, printed in full; two Scripture lessons, the chapter and verse in this instance being simply indicated; two prayers, one longer and one shorter; and a sermon. The prayers are original, and for the most part commend themselves as suitable and good. We do not recognise any novelty in the hymns, which are in general very well selected. Of the sermons we can speak respectfully, but not exactly in terms of admiration. We should like them better, if they consisted in a greater degree of simple objective statement and illustration of Scripture narratives, and abounded less in devout ejaculation, and appeals to "dear young friends," to whom it is impossible that the author can be personally known. The spiritual experience presupposed, too, is frequently that which belongs only to middle or advanced life. None of these blemishes, however, are conspicuous enough to destroy the value of the book, or as pronounced as in many very popular productions.

Concerning the Answer of Prayer. By the Rev. ALEXANDER YULE, M.A., Minister of the Free Church, Aberdeen. (London: James Nisbet and Co.) If this be, as apparently it is, the first, or an early literary production of its author, we are glad to recognise what seem indications of great promise. Independently of any question concerning the future, the little book deserves a cordial and respectful welcome. It is free from rancour and egotism, and proceeds evidently from a mind well trained, intellectually, and unfeignedly devout. It consists of eleven brief chapters on various questions of practical interest, more or less closely related to the subject of prayer, and on the inestimable value of prayer itself. They are very clear and very sensible, and show occasionally considerable vigour and closeness of thought. Interspersed, are a number of hymns and meditations in verse. Without ascribing to the latter any marked poetic genius, they may fairly be said to enhance, in more ways than one, the value of the volume which contains them. They seize and embody, sometimes very happily, shades of thought and emotion which would not be so easily communicable in prose, and which bear the impress here and there of a distinctly individual experience. The following are two out of nine verses which appear under the title "A Struggle," and each of which terminates with a similar cadence:—

"I prayed in my want and my weakness,
Till the thirst of my soul was allayed;
And the water of life in its sweetness,
Flowed forth from the rock as I prayed.
Shall I ever forget that I prayed?

"But still in my heart there is burning
A doubting, a trembling, a fear,
Of the terrible past returning
Lest my passion and pride reappear.
Will they ever more reappear?"

Works in Iron. By ANDREW HANDYSIDE and Co., Britannia Iron Works, Derby, and 32, Walbrook, London. Illustrated by photography. (London: E. and F. N. Spon, Charing Cross.) If this book were simply an advertisement, we should not take the trouble to notice it. Though it does profess frankly to expound especially the productions of one particular firm, we are led to call attention to it on the ground of its very considerable merits as tried by the rules of literature and art. The variety of knowledge which it packs into small compass, reminds us of the interest and information for which we still feel indebted to three volumes on "Manufactures in Metal," which we read in our boyhood. In this one little oblong and profusely illustrated volume, neither boy nor man who has any appetite for facts is, at all likely to be disappointed. Very clearly and graphically, the reader is instructed in the form and construction of almost every species of "works in iron," whether made for use at home, or exported to suit some of the peculiar exigencies of the European Continent, or the colonies. Emphasis is laid on a point which appears to be too often strangely overlooked, namely, the strength and quality of the iron itself,—properties which admit of an almost infinite gradation. As to the different samples of utility and beauty which are represented, we need only say that they are illustrated by ten photographic pictures, some of them very beautiful, and sixty careful engravings on wood, and that they include windows, fountains, and park gates; a railway-station at Amsterdam; Australian bridges; bungalows and other iron buildings for India; and the iron roof of the great Agricultural Hall at Islington.

Bible Class Studies on Some of the Words of the Lord Jesus. By JESSIE COOMBS, author of "Thoughts for the Inner Life." (London: Jackson, Walford, and Hodder.) These studies are good, considered merely as meditations on some of the scenes in Christ's life. They are simple in style, and of much feeling. They show earnest effort to arrive at the very meaning of Christ's words, partly by the help of expositors, but still more by the independent thought of the authoress. As "Bible Class Studies" they are especially to be commended. Miss Coombs does not tell us how they were used in the Bible-class. We suppose we have here the literary and permanent form she has given to lessons which in the class were delivered extemporaneously and conversationally. We should like to see a copy of this volume in the hands of every Sunday-school teacher;

not to be used as "Notes," (or [closely imitated; but that teachers might see with what freshness, fervour, and varied interest they might address their classes, if they would but study their lessons as earnestly as Miss Coombs has done. Each of these chapters has received as much and as careful thought as a good minister would give a sermon. When cultivated persons, like the authoress of this book, devote themselves to Sunday-school teaching as earnestly as she has done, we shall cease to hear the complaint that children cannot be kept in the school, and show but little spiritual result for their teaching. The simple purpose of setting Christ's words and life before her scholars, and of appealing directly to their hearts, is conspicuously supreme in these studies. They have many touches of true expository skill, and some of the practical lessons are well applied. Speaking of Christ as a "guest in the house of Simon the Pharisee," Miss Coombs says: "How many times 'when Christ was on earth did He let His sympathies be crucified! He did not keep himself from His enemies. He allowed cold-hearted persons to have Him as their guest. . . . Let us, for His sake, visit those homes where He is not known, and try if by any means we may win to Him. It may be pleasant and easy to stay away, to take care to breathe none but sacred air, to hear none but religious sounds, and to see nothing to shock our Christian sensibilities; but are we in the world chiefly to be at our ease, to take care of ourselves? Are we not to be in the world as our Master was? Are we not to 'shine as lights'? Are we not to 'do good as we have opportunity?'" Miss Coombs, with perhaps a feminine instinct, notices Christ's feeling the slight the Pharisee put upon Him in not "giving Him water for His feet." "We might fancy Christ would fail to care about the slight, but He felt it." We should like to quote more from the beautiful study entitled "Love, the Fruit of Forgiveness"; but we must find room for the following from another part of the book:—"Quick are some to condemn persons for 'worshipping the mother of Jesus; ready are we, perhaps, to say hard, harsh words of those who worship the Virgin Mary; but let us not fail to worship in our Saviour the qualities which they mistakenly worship 'in a woman. We need not place Mary where she ought not to be; for our Saviour combines the twofold nature—the woman and the man; all the tenderness, the meekness, the gentleness, the loveliness, which is attributed to the woman nature; and all the strength, the courage, the greatness, the power, which is attributed to the man nature, are perfectly represented in Him, who combines in Himself the perfect woman and the perfect man."

The Ages of the Earth. Biblical Testimonies to the Earth's Antiquity and Progressive Development. By the Rev. DAVID PITCAIRN, D.D. (London: Samuel Bagster and Sons.) Attempts to reconcile Scriptural with geological language occupy a position in the theological studies of some moderns like the metaphysical subtleties of the middle-age schoolmen. The discussions are as acute and as profitable as that, for instance, on the question "how many angels can dance on the point of a needle?" Dr. Pitcairn has published four lectures, delivered at the request of the committee of the Torquay Natural History Society; his object being to prove that there is much language in Scripture harmonising with the two established and admitted facts of geology, "that the earth, so far from being of a creation so recent as '6,000 years, has a just claim to a vast and indefinite antiquity; and, second, that the earth's creation has been a work of gradual and progressive development." One of his first arguments depends on the difference between the Hebrew verbs to create and to make. He expounds and reasons and elaborates, and then destroys the effect of his whole argument by a note in which he truly asserts that this distinction is not uniformly maintained. Dr. Pitcairn makes great use of the Scriptural expression, "laid the foundations of the earth." One would suppose the figure intelligible enough; but Dr. Pitcairn, while keeping the image of laying the foundations of a house, goes on to suggest that hospitals are founded, and colleges have foundations; and then, without any consciousness of fun, he adds that the English word "found" means also to work in molten metal. This last brilliant suggestion is, according to the Doctor's wont, rendered valueless by a note stating that "for this kind of founding we have a different verb in Hebrew." Now, we would ask, can anything be more fatuous, more irreverent, than such a method of treating Scripture? A punster may rejoice in using words with a multitude of meanings, and a prevaricating child may choose words of double intent to elude the charge of falsehood; but earnest truth-speakers have one meaning in their words, and by that they abide. What can it matter, though accidentally an inspired author may have pitched on a word that might harmonise with various possible theories of geological change? The real question harmonisers should establish is, had the writer the same image of creation before him a modern geologist would have? The claim that the Biblical writers spoke with verbal accuracy is rendered contemptible when supported by the miserably inconsistent arguments of this book. Dr. Pitcairn affirms, with perfect propriety, that the age-day theory does violence to the explicit Word of God; but violence is done to the very purpose of speech by such exposition as this.

The Present Crisis of the Church of God; and the Momentous Inquiry why her Spiritual Triumphs and

Extension are being so very much arrested in the Nineteenth Century. By E. CORNWALL, formerly minister of Oraven Hill Chapel, Bayswater. (London: S. W. Partridge and Co.) This is an alarmist tractate of the poorest character. Its whole style indicates excitement rather than earnestness. There is plenty of vague assertion, and incoherent entreaty, but we look in vain for a fact clearly stated or an argument intelligently put. The question how to deepen Christian sincerity, and apply Christian effort, is one of the most important that can engage any one's attention; but such treatment as it has received here is more likely to do harm than good. Gravity, thoughtfulness and depth, should mark him who would deal with such a question; the unreality and excitement of this performance will disgust the thoughtful, and make many well-intentioned but not clearly judging persons uneasy without any intelligible reason for their uneasiness, or knowledge to direct their restless efforts to useful purpose.

Bright Glimpses for Mothers' Meetings. By A. MOTHER. With Introductory Notice by the Rev. THOMAS VORES, Perpetual Curate of St. Mary's in the Castle, Hastings. (London: James Nisbet and Co.) An excellent little book for reading aloud at mothers' meetings. The first chapter, "What do you think of Mother's Meetings?" is a little gushing in style, and evinces too distinct a consciousness of the goodness of "ladies" who stoop to help poor women; but these are only superficial defects. The real kindness and wisdom of the authoress are very manifest. Mr. Vores's Introductory Notice adds nothing to the value of the book. It contains a singular misapprehension of Paul's question, "What knowest thou, O wife, whether thou shalt save thy husband?" That is not a question of "hope," but of warning. We should probably not have referred to this specimen of Mr. Vores' exposition, but by a reference to "the original" of another quotation from the New Testament, he challenges criticism.

NEW MUSIC.

The Musical Curriculum. By GEORGE ROOT. London: Tonic Sol-fa Agency, 43, Paternoster-row.) A valuable book for teachers of the elements of music, full of good exercises and good advice.

The Pleasure Part Song. (Tonic Sol-fa Agency.) A series of music from the "Tonic Sol-fa Reporter," now first published in the old notation. Some of these part songs will be a great acquisition to choral societies and classes. The first part songs in the first two books are by HENRY SMART, and the others are worthy to be classed with his music. The type is clear, and each piece has a pianoforte accompaniment.

Primavera. Polka, Mazurka. By EMILE WARDTHUFEL. (London: Metzler and Co. 37, Great Marlborough-street, W.) An easy, light, graceful piece without any special merit, and a great deal of repetition, being a piece of seven pages, whereas the music without repetition would occupy three.

Faithless Robin. Ballad by LOUISA GRAY. (Metzler and Co.) A very ordinary song, which would be passably popular with unmusical people on account of its words, if it were well sung.

BOOKS RECEIVED.

Retrospects and Prospects of Indian Policy, by Major Evans Bell. (Trubner.) The Friend of the Poor, by Mrs. M'Knight (Macpherson, Londonderry). Warne's Model Cookery; Zenobia, Queen of Palmyra, by the Rev. W. Ware (Warne and Co.). Lyra Devonensis, by T. W. Woollaston, M.A.; The Norman Conquest, by Edward A. Freeman, M.A., Vol. II. (Macmillan). Essays on Educational Reformers, by R. H. Quick (Longman and Co.). The Story of a Round Leaf, by E. Froment (Seeley and Co.). Supplement to the Imperial Gazetteer, by W. G. Blackie (Blackie and Son). A Household Book of English Poetry, by the Archbishop of Dublin; Life of the Rev. H. V. Elliott, by Josiah Bateman, M.A. (Macmillan and Co.). Memoir of William Tanner, by J. Ford (F. B. Kitts). The Atonement, by H. Gold, D.D. (Nelson and Son). Thomas Thompson, by Jemima Luke (Nisbet and Co.). Lives of George and Robert Stephenson, by Samuel Smiles (John Murray). Paragraph Bible, Parts 1 to 5 (Religious Tract Society). The Beggars; or, the Founders of the Dutch Republic, by John de Lide (Hodder and Stoughton). The Phillipic Orations of Cicero, by the Rev. J. R. King, M.A.; The Seven Words of Christ on the Cross, by E. Capel Cure, M.A. (Macmillan and Co.). Liddon's Bampton Lectures, 1866, Second Edition; Newman's Parochial and Plain Sermons, Vols. I. and II., edited by the Rev. W. J. Copeland (Rivingtons). Prayers in the Congregation, by Henry Ward Beecher; Daily Meditations for Children, by Mrs. G. W. Hinsdale (Strahan and Co.). Routledge's Shilling Shakespeare, edited by Charles Knight (Routledge and Sons). The Chronology of the Bible, by Samuel Sharpe (J. R. Smith). Words for Working People (Seeley and Co.).

Epitome of Domestic News.

The Council of the Reform League contemplate prosecuting the individuals who hired gangs of roughs to disturb the late meeting in the Guildhall.

The select committee on Mr. Abel Smith's Sunday Liquor Bill have decided, by a majority of seven to six, that any further restrictions on the sale of liquors on Sundays are uncalled for.

For five days last week there were fires over the Yorkshire wolds, owing to the dryness of the herbage. The extent of ground covered was twenty-four square miles. It comprised the sheep tracks of many valuable farms, now rendered worthless for pasturage. Numbers of sheep have been badly burnt and in-

jured, and thousand of birds and the young grouse just now taking the wing have been completely destroyed. Chat Moss, in Lancashire, has also been on fire since Wednesday last, and has caused a commotion among the farmers, whose houses and cattle appear to have been in some danger.

Mr. Knox, the magistrate of Marlborough-street Police-court, has committed Madame Rachel for trial.

There are now upwards of two thousand warrants out for poor-rate in the parish of Birmingham alone.

Miss Carpenter, in a letter to the *Star*, states that she intends to go out to India at the end of September, or early in October, to commence, on as complete a scale as her means will allow, a female training school on the Government principle of non-interference with religious and social customs. She appeals for pecuniary aid.

The spoils from Magdala are to be exhibited at the South Kensington Museum. The most important of them are the robe, crown, and slippers of the late King Theodore. These, with the state seal of the "king of kings," as he was accustomed to call himself, are handsome specimens of ornamentation.

The Cobden memorial statue, which has been erected in Camden-town, was unveiled on Saturday afternoon, in the presence of Mrs. Cobden and her daughters, the M.P.'s for Marylebone, and a great gathering of spectators. The ceremony of unveiling was performed by Mr. Lewis, M.P., who sketched the most prominent episodes in the life of the late statesman. Mr. Chambers, M.P., and Mr. Henry Vincent afterwards addressed the assemblage.

The *Mark-lane Express*, in its weekly review of the corn trade, says:—"The weather of the past week has been much more favourable to the growing crops, and has saved many a field of barley and oats. All we can at present note is that the wheat crop will be very light on the hot soils, about an average on the fens and clays, and perhaps over an average on the deep well-pulverised loams. As to the spring corn, we believe it will all be short, the rain in many cases having fallen too late to do much good."

THE POOR AND THE CRIMINAL CLASSES OF LONDON.—Last night the debate on the paper read by the Rev. H. Solly, on the poor and the criminal classes of London, was resumed at the rooms of the Social Science Association, Adam-street, Adelphi. Mr. Edward Webster presided. Mr. T. Webster, acting upon a suggestion made by Earl Russell, moved—

That a committee be now appointed to consider and report upon Mr. Solly's paper, such committee to consist of the Bishop of London, Earl of Shaftesbury, Earl of Lichfield, Lord Lyttelton, Archbishop Manning, Sir E. Lechmere, M.P., Dr. Stallard, Dr. Lancaster, the Rev. Mr. Solly, and Messrs. T. Webster, Fisker, E. Chadwick, Rawlinson, J. Beal, T. Brassey, Begg, and McClelland.

Mr. M. Fuller seconded the resolution. A long and interesting discussion ensued. Ultimately the resolution was carried with about half-a-dozen dissentients; and the committee, it was understood, was to make a report to an adjourned meeting within a month from the present time.

WITHDRAWAL OF THE SOUTHERN RAILWAYS AMALGAMATION BILL.—The House of Lords having proposed a considerable reduction in the maximum rates of charge upon the South-Eastern and Chatham system as inserted in the bill in the Commons, the promoters of the bill have withdrawn altogether from so much of the bill as related to the amalgamation of and a working union between the companies. The Brighton Company's bill for an advance of rates and abandonment of certain lines was subsequently passed. The abandonment of the London, Lewes, and Brighton Railway was passed; also the South-Eastern bill for the division of ordinary stock.

ARRIVAL OF RELEASED ABYSSINIAN CAPTIVES.—Several of the released captives—Mr. Rassam, the Rev. H. A. Stern, the Rev. Mr. and Mrs. Rosenthal, and the Rev. Mr. Flad—arrived in England last week. They are, we understand, in good health. Mr. Stern, who is residing in Holloway, preached on Sunday morning at St. Mark's, Tollington Park. Mr. Flad's family have gone to Germany. Mr. Rassam was present on Thursday at the distribution of prizes at King's College, and was received with great applause.

EX-GOVERNOR EYRE.—Some City gentlemen largely interested in the West India trade on Thursday presented Mr. Eyre with an address expressive of sympathy with the ex-governor under the "heavy trials" to which he has lately been exposed. In returning thanks, Mr. Eyre expressed his belief that his fellow-countrymen at large "concur in and endorse the decision which has been arrived at by three different tribunals." He attributed "rancour and unscrupulousness" to the moving agents in his prosecution, and "left such persons to their own unenviable reflections and to the just appreciation of a British public." The *Pall Mall Gazette* says:—"The committee of the Eyre Defence and Aid Fund have at last published their subscription list. The amount subscribed is over 13,000*l.*, a sum far in excess of any expenses to which Mr. Eyre can possibly be put by the proceedings of the Jamaica Committee, inasmuch as her Majesty's Government announced, many months ago, that the Treasury would entertain all reasonable charges incurred by Mr. Eyre in defending himself against his prosecutors."

FOREIGN MISCELLANY.

The Emperor of the French has been visiting the camp at Chalons. In the Corps Législatif an amendment of the Opposition to reduce the number of men from 100,000 to 70,000 was rejected by 184 against twenty-three votes. The Government proposal was then adopted by 210 votes against thirteen. The discussion on the budget has commenced in the Legislative Body. The prefects of the different departments will successively proceed to Paris early in

July to make a report respecting the state of public opinion upon all questions affecting a general election to the Legislative Body.

The Paris papers complain that preparations for recruiting are going on in Central Italy, under the direction of Menotti Garibaldi, and that the Italian Government does not appear to take any steps to prevent them. The Italian official papers deny the accusation.

According to the latest accounts received in Berlin from Varsin, Count Bismarck's health is improving daily. Madame Bismarck has had a very serious accident.

In the Austrian Reichsrath on Friday, the President stated, in reply to a question, that the Government would take the necessary steps in order that the recently-sanctioned "Confessional laws," which had encountered the hostility of some of the bishops, were fully carried out. The Pope meanwhile, in his allocution delivered two days before, condemns those laws as abominable, declares them null and void, praises the Austrian bishops for their opposition, and hopes the Hungarian bishops will follow their example.

Prince Napoleon has been received with great distinction by the Sultan at Constantinople.

The Luther monument has been inaugurated at Worms by the King of Prussia, there being also present the King of Wurtemberg, the Prince Royal of Prussia, the Grand Dukes of Saxe-Weimar and Hesse, Prince William of Baden, and an immense concourse of spectators. The distinguished visitors were received with much enthusiasm, and the streets were decked with flags. When the monument was uncovered salvos of artillery were discharged in honour of the event. The following telegram was sent to the King of Prussia by Queen Victoria:—

Pray express to the committee for the erection of the Luther memorial my most hearty congratulations upon the successful completion of their task. Protestant England cordially sympathises with an occasion which unites the Protestant princes and peoples of Germany.

The trial of the prisoners accused of conspiring to assassinate the late ruler of Serbia has been postponed, disclosures having been made implicating several other persons, whose arrest has been ordered. Another daring outrage was committed at Belgrade on Monday morning. Captain Mirzalovic, who had charge of the police-barracks, was shot in the presence of a large number of persons. The telegram does not state whether the wounded man is dead, or whether the assassin was arrested.

Relative to the assassination of Prince Michael, the Pesth correspondent of the *Times* writes:—

Almost every day brings fresh evidence that the plot at Belgrade had been planned on a much larger scale than was ever suspected. The arrests still continue; among others two men named Widoc and Tadich, both discarded functionaries, have been arrested. Widoc had been designated to murder the Minister of War, Miliroy Blaynavatz; Tadich, to murder Christich, Minister of the Interior; and it was found from papers in their house that they were in connection with a certain Mirzalle, not long ago an officer in the Russian service, in whose possession was also found the draft of a proclamation addressed to the Baladina—that is, the Democratic Students' Association at Belgrade, who are called upon to rise and proclaim a Republic. All this, of course, was with a view to strike down or paralyse all authority and then to kill in the dark. The two men who were thus among the Ministers singled out for slaughter were those whom the Prince chiefly trusted for carrying out his domestic and foreign policy. The great problem seems to be where the money came from.

The elections to the Skuptschina are now finished. They are in favour of Prince Milan's accession to the throne.

The *Daily News* publishes special telegraphic advices from New York, which state that the Democrats had entered a protest against the bill for the admission of Arkansas to representation in Congress. A Reuter's telegram, dated "Washington, June 25," states that the President had vetoed Mr. Stevens's bill for the conditional admission of North and South Carolina, Louisiana, Georgia, and Alabama, but that the bill had been passed by both Houses over the veto. The Democrats had carried sixteen and the Republicans fifteen districts in South Carolina. The full returns from Florida show that the Radical majority in the State Legislature was thirty-two. It is stated that the Federal authorities have seized Fenian arms en route from St. Albans to New York.

From Rio we learn that on the 30th of May Humaita was to be attacked. From the seat of war we learn that the general arming of the women by Lopez is confirmed. Five brigades, fully equipped, were at the Cuartil Salamanca. A revolution had broken out in Corrientes. The Mana and Italian banks at Monte Video had declined to pay in specie.

THE SANDWICH ISLANDS.—An American missionary writes from Honolulu to a friend in Boston:—"In the south-eastern portion of our island, the district of Kain, all the native villages along the seashore, for the distance of fifteen or twenty miles, have been destroyed by the tidal wave and by the upheaving of molten lava. It is said that more than 100 natives have lost their lives. Some were buried alive, some swept off by the wave, and others suffocated by the smoke and gases. On Saturday, March 28, distinct shocks of earthquake occurred at intervals not averaging more than three minutes. For six hours the vibration of our house never ceased. Avalanches of earth were thrown into the sea, and walls and houses cast down. For the next four days the shocks were less severe; but on Thursday afternoon came the most fearful earthquake ever known here. The whole island seemed like a great ship

loosed from her moorings, reeling to and fro, rising and falling, shaking terrifically, as if she were going to pieces. Everyone wanted something to hold on to, but there was nothing firm; everything was shaking, reeling, pitching. The very trees were tossing to and fro, as if they would be uprooted; stone fences, houses, &c., were falling all around us.

For eleven days and nights we waited with intense anxiety, praying, hoping, trusting in the Lord. We longed to see a great crater open or a great river of fire flowing, for then we thought the earth would be at rest. In all this time we never undressed for the night, passing the nights in a tent spread in our yard a little distance from the house. This was partly to avoid the danger of the timbers and plastering of the house falling and crushing us, and partly to avoid the noise from the incessant shaking and vibration. On the night of the 7th of April, as we reclined in our tent, we saw for the first time the light from a crater which had just opened on the south-eastern portion of Manua Loa, not far from Waiokinu, the stream flowing into the sea a little south of that point."

THE REV. ALBERT BARNES ON HIS "THREATENED BLINDNESS."—This distinguished American Presbyterian divine, author of numerous volumes of commentaries on the Scriptures, has sent a deeply interesting letter to one of his friends in the United States, from which we extract the following:—

I am forbidden to write, and I am now writing this with my eyes closed, by the aid of a machine, the same which Mr. Prescott used in writing his histories. Even this I do at some peril of blindness. My general health is perfect—as perfect as it could be at my time of life, now in my seventieth year. I am able to do as much work as ever without fatigue. My only difficulty is with my eyes, and there the difficulty is a serious and alarming one. I am threatened with blindness, and am commanded not to read, or write, or preach, or think. I was very well all last winter, did all my ordinary work, and the extra work of my lectures, "Evidences of Christianity," and was using my eyes very moderately and quite comfortably, until August, when suddenly and unexpectedly, alarming symptoms, consisting of flashes of light, appeared, and I thought it necessary to consult my physicians. I did so, and was commanded to stop at once, on penalty of total blindness. I therefore resigned my pastoral office.

I am not as yet afflicted with total blindness, and I still hope that I may be saved from that calamity, though there are alarming indications, increasing rather than diminishing, that if I live much longer I shall be; and that I may end my course—as not a few do—as a blind old man. Perhaps it will make the exceeding splendour of heaven, if I am permitted to behold it, more glorious to my view. When I received your letter I had just returned from a "residence" in the dominion of Canada, where I had gone to secure a copyright of my "Notes on the Psalms," in England.

The first volume of this work has been published in London, and will be issued with all convenient despatch in this country. This completes my work on the Bible—a work which has occupied my leisure hours for forty years—which has been to me an unending source of enjoyment, and which has met with a degree of success which I never expected or hoped for. The mere result of Sovereign goodness and grace."

Court, Official, and Personal News.

The Galatea, under the command of the Duke of Edinburgh, arrived at Spithead on Friday, having made a rapid and successful passage from Australia round Cape Horn. On landing at Portsmouth his Royal Highness received an enthusiastic reception from the authorities and people of the town. Having received and replied to a congratulatory address, he went on to Windsor. His Royal Highness arrived at the Castle about a quarter to eleven o'clock at night. An immense crowd had gathered at the Great Western terminus, by whom the Prince was very heartily cheered, and the streets were decorated profusely to welcome his arrival. The Queen, accompanied by the Princesses, met his Royal Highness at the entrance to the Castle. The Prince is stated to be in robust health, and somewhat stouter than when he left England.

The Rev. H. P. Liddon preached before the Queen and royal family in the private chapel, Windsor, on Sunday.

Next Tuesday the Court will go to Osborne, and on leaving there the Queen with some of the royal family will visit Germany.

The last levée of the present season was held by the Prince of Wales on Friday, at Buckingham Palace. His Royal Highness was met by the Duke of Cambridge, Prince Christian, and other distinguished persons. A considerable number of presentations was made.

On Wednesday night Lord Stanley had his first reception at the new Foreign Office, the whole of the State apartments of which were thrown open to the guests. The conference-hall is described as one of the finest of its kind in Europe, not even excepting the highly-decorated rooms of the Louvre and the Tuileries.

The Prince of Wales will open the new meat market at Smithfield in November.

Next week Mr. Bright will visit Mr. Peabody, of New York, at Castleconnell, to enjoy salmon-fishing on the Shannon. Himself and his host will be entertained at a complimentary breakfast by the citizens of Limerick.

The Reform Club has recently paid Professor Longfellow the compliment of electing him a member, and the committee are about to emphasise their welcome by inviting their new member to a dinner.

Sir Charles Darling, acting upon the suggestion of the Colonial Office, has written to the Governor of Victoria, declining to accept, either for himself or Lady Darling, the proposed grant of 20,000*l.*

A YOUNG LADY, Member of a Congregational Church, is desirous of meeting with a RE-ENGAGEMENT as RESIDENT GOVERNESS to young children. Acquirements, French and Music, with the usual branches of English.—Address, J. C., Backwell House, West Town, Somersetshire, near Bristol.

E L T H A M, K E N T.

THE NEW CONGREGATIONAL CHURCH will be OPENED on WEDNESDAY, July 15th, when the Rev. SAMUEL MARTIN will preach in the Morning, and the Rev. Dr. RALEIGH in the Evening. A Public Meeting will be held in the Afternoon. A cold collation will be provided.

A BAZAAR in aid of the Building Fund will be held in the Boys' Day-school, WEDNESDAY, July 8th. Further notice will be given.

TO CONGREGATIONS and DEACONS.—

A Congregational Minister, who intends resigning his present charge, will be happy to correspond with any congregation wishing for a faithful Pastor.—"Delta," *Christian World Office*, 13, Fleet-street.

SITUATION WANTED by a respectable young person, to assist a mother with her children and household duties. Three years' good character. Salary not so much an object as a comfortable home.—S. Keel, London street, Andover.

HOUSEKEEPER to a SINGLE GENTLEMAN or WIDOWER where a servant is kept. Well Educated and thoroughly Domesticated. Would be willing to educate young children. Age, 30. Salary required, 20l. per annum.—Address, A. B., *Nonconformist Office*, 18, Bouverie-street, London, E.C.

WANTED, an EVANGELIST, to labour in connection with a Baptist Church in the County of Durham. Salary, £70 a-year. Application to be made to Rev. W. Walters, Newcastle-on-Tyne.

TETTENHALL PROPRIETARY SCHOOL,

near Wolverhampton.

HEAD MASTER,
Rev. ROBERT HALLEY, M.A.

SECOND MASTER,
EDWARD STANE JACKSON, Esq., M.A.

The object of this School is to furnish, on moderate terms, a sound and liberal education, both classical and commercial, with a religious training in harmony with the principles held by Evangelical Nonconformists.

A thorough education in the classics and mathematics is made the main element in the school course, which includes also a sound training in all the usual branches of an English education, together with the French language and vocal music. The senior scholars will be prepared and encouraged to matriculate in the University of London, while all the pupils will be subjected to such a thorough mental discipline as may qualify them for any pursuit in future life, whether professional or mercantile.

The building will accommodate a hundred and twenty pupils.

The situation is exceedingly healthy. The buildings stand upon an elevated and well-wooded sandstone ridge in the village of Tettenhall, quite out of the mining district, although within three miles of the Wolverhampton Railway Stations.

TERMS.—For pupils entering under 14 years of age, 50 guineas per annum; for those entering above 14 years of age, 60 guineas; private studies (under certain conditions), extra, 10 guineas. No advance will be made during a pupil's uninterrupted stay at the school.

The Academic Year is divided into two terms, each consisting of twenty weeks, and commencing respectively on the 35th of January and the 1st of August.

C L E V E D O N C O L L E G E,

NORTHAMPTON.

HEAD MASTER, EDWARD RUSH, B.A.;
SECOND MASTER, F. SCHREINER, Esq.

The Course of Study embraces English subjects in general, the Latin, Greek (or German), and French Languages, Pure and Mixed Mathematics, &c. The pupils of the first, the second, and the upper part of the third class are regularly presented as Candidates at the Cambridge Local Examinations; and those whose time and ability will allow are prepared for the Examinations of the London University.

During the last two years sixty-four University Certificates have been obtained by Candidates from this College, thirty-two of which have placed the possessors in the Honours Lists.

TERMS, INCLUSIVE.

N.B.—Three £10 Scholarships and other valuable prizes have been established in connection with the Cambridge Local Examinations.

CAMBRIDGE HOUSE SCHOOL, HAGLEY ROAD, EDGBASTON, near BIRMINGHAM. Conducted by Mr. FREDERIC EWEN, with the aid of competent Masters, will RE-OPEN on MONDAY, August 3rd.

COLLEGE HOUSE ACADEMY, BRAINTREE, conducted by Rev. W. MILNE, M.A. (late Inspector of Schools for the British and Foreign School Society, London). The duties of the School will be resumed on the 22nd July. Reference is permitted to Rev. J. Spence, M.A., D.D., London; Rev. W. Leask, D.D., London; Rev. C. Dukes, M.A., London, and other Ministers in London and the country, and to the parents of pupils. A Prospectus will be forwarded on application.

TUDOR HALL LADIES' COLLEGE,

FOREST HILL, SYDENHAM.

PROFESSORS.

English Literature . . .	Mrs C. L. BALFOUR.
Botany . . .	Professor BENTLEY.
Globe, and Natural Science . . .	Rev. JACKSON SMYTH, M.A.
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Singing . . .	JAMES COWARD, Esq.
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Geology and Biblical Studies . . .	Rev. J. W. TODD.
French Language . . .	Dr. MANDROU.
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Referees—Parents of Pupils and Clergymen.

For Particulars, address the Principal, Mrs. TODD.

MILL-HILL SCHOOL, HENDON, N.W. MIDDLESEX.

This School is 10 miles from London, and is now about a mile distant from Mill-hill Station of the Edgware Railway, King's Cross.

The Second Session of this year will commence on Wednesday, the 29th July. Prospectuses, with Reports, may be had from the Head-Master, at the School; or to the Rev. George Smith, D.D., Hon. Sec. Congregational Library.

SOUTH COAST.—ESTABLISHMENT for YOUNG GENTLEMEN, HEATHFIELD HOUSE, PARKSTONE, between Poole and Bournemouth.

This Establishment, conducted by Rev. WALTER GILL, assisted by competent Masters, is designed to be REOPENED on THURSDAY, July 30th.

Terms moderate. Prospectuses on application.

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HOWARD HOUSE SCHOOL, Thame, near

Oxford, has been conducted by Mr. MARSH for upwards of 25 years. It is a practical commercial school, giving more than ordinary attention to subjects required in business. In 1851 the pupils prepared for the Queen's Penmanship, Joseph Gillott, Esq., of Birmingham, the only specimens of penmanship which were received in the world's Exhibition. During the Exhibition of 1862 the pupils showed the best specimens of bookkeeping, commercial correspondence, and drawing, in the Crystal Palace. This School has been enlarged four times during the above period, and new premises are now being built, consisting of large school room, six class-rooms, bath-room, dining-hall, and dormitories. Mr. Marsh is assisted by six resident masters and two lady assistants. Prospectuses, with full particulars, on application.

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